JUVENILE INSTRUCTOR

1866

VOL. L

DECEMBER, 1915

NO.12

1915



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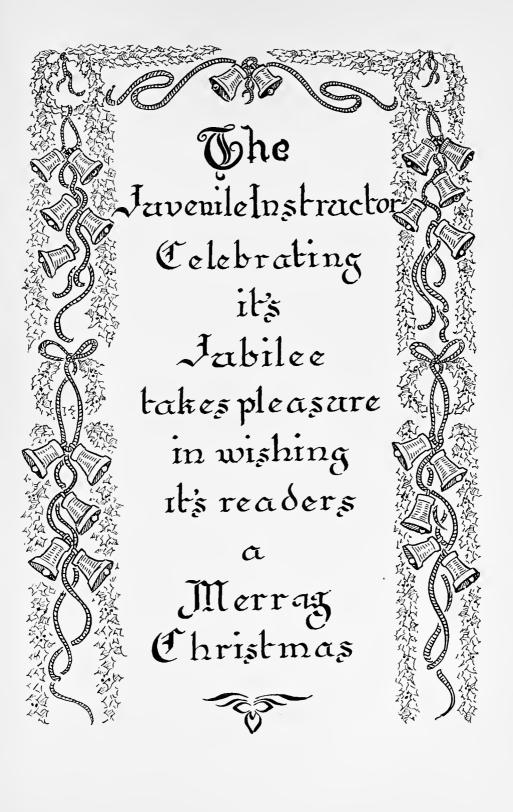
PRESIDENT JOSEPH F. SMITH, Editor GEORGE D. PYPER, Associate Editor

Volume L, for 1915

JUBILEE YEAR

PUBLISHED BY THE
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1915

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MADONNA OF THE CHAIR. Raphael, 1483-1520, Florence.



ORGAN OF THE DESERET SUNDAY SCHOOL UNION

Vol. L.

DECEMBER, 1915.

No. 12.

Birth and Babyhood of the "Juvenile."

By John Q. Cannon.

It would be inappropriate and unappreciative to let the fiftieth year of THE JUVENILE INSTRUCTOR'S history, as recorded from time to time during the current year, close without further allusion, by way of summary, to the humble beginnings of the magazine which, fifty years ago next month, spread its timid sails upon the sea of To that which has been literature. written during this anniversary or jubilee year, much could be added without subjecting the present management to the accusation of improper pride or vaingloriousness. But it has seemed more fitting to let the magazine speak for itself and be advertised by its loving friends, rather than appear itself as the mouthpiece of its own Such was the modest achievement. policy of its founder, and such has been the wish of all who have guided its destinies from the beginning until now.

While the date of the first number of the first volume is January 1, 1866, the intention had been to begin the periodical in October of 1865. The prospectus which was published during the summer of that year indicated the month of the fall or semi-annual con-

ference as that in which the new paper was to make its first appearance. But disappointments came, the nature of which will be recognized by those who remember the conditions in pioneer days; and these caused unavoidable and repeated delays. Briefly, these related to the getting of paper and other supplies from the Pacific Coast. As has been already told in a previous article, Elder Joseph Bull, who was intimately associated with Editor George O. Cannon in the inception of the enterprise, was at this time purchasing agent. He had made arrangements in San Francisco for all the material thought to be necessary, and this was to be shipped by water down the coast to the landing stage nearest to the colony at San Bernardino, which was the starting point for teams coming overland by the Southern route. But by reason of delay, either in the water shipment, or in the getting of teams in San Bernardino, there were many vexing disappointments; and early in November The Descret News had to state in reply to inquiries from subscribers, that though the title plate and some illustrations for the new magazine had been received, the paper had

not come, but it was understood to be on the way. Even then it was promised that, as soon as the paper arrived, a matter of probably "a week or ten days," the first number would be issued. The facts in the case are that Elder Bull himself did not return to this city until the end of February, 1866; and that the first number of The

JUVENILE was not issued until just prior to this time, although dated January 1. The Descret News itself, owing to the freezing up of the paper mill during the hard winter of 1865-6, had to suspend publication from January 4 to March 8 for lack of paper, and we are therefore without information of the exact date when the initial number



GEORGE Q. CANNON,

Founder of The Juvenile Instructor. From an old daguerreotype of about 1853, when he was 26 years of age.

was actually issued. As to the publication of Number 2, however, there is not so much doubt. On March 8 The News had pleasure in announcing that "the second number of The Juvenile Instructor will be issued in a day or two; the delay was occasioned by the non-arrival of the paper, part of which the editor has received." These bits of history are interesting as showing the difficulties under which the magazine was launched, and they are typical of the delays which were frequent during the earlier volumes and for some time after the railroad came.

While Elder Bull was having his troubles in getting materials hurried along, Editor Cannon was kept busy in apologizing to his subscribers and his agents for the non-appearance of his Generally these agents were the bishops in the various wards and settlements, though they, in most cases, transferred the duty to the superintendents of Sunday Schools where there were such officials and such organizations. The principal agent, outside of Salt Lake City, was William H. Shearman, then of Logan, who had been, with Joseph Bull, actively interested in starting the paper. Both had been associates of Editor Cannon in the publication of The Western Standard in San Francisco, 1855-8, and a rare picture, reproduced with this article, shows the three men as they looked nearly sixty years ago. Others in the group are Matthew Wilkie, a printer, who also assisted on that publication, and David H. Cannon, the editor's youngest brother, who had acquired an "inkling" of the printing business by reason of filling the time-honored role of "devil" in The Descret News office. He is the only living survivor, not only of the group here referred to, but also of the original office force which got out the first copy of The Descret News in Tune, 1850.

The gratifying response to the prospectus enabled Volume 1 of The Juvenile to start out with a goodly subscription list, although this list, it must

be said, represented more promises than payments. Of course it was stated that subscriptions were to be "invariably in advance," but they were almost invariably something quite the opposite. Nevertheless, by the time the first number was ready, a considerable amount had been received in grain and other produce, much of it being brought or sent in by agents and individuals with teams coming in to the October Conference, 1865. William S. Godbe, a warm personal friend of the three men above-named, and at the time one of the leading merchants of the Territory, was good enough to act as receiving agent for these various kinds of produce, at his store which still stands at the southeast corner of the Main and First South street intersection. Such debts to printers and others as the publishers could pay with produce orders were liquidated by Mr. Godbe; and he furthermore interested himself in finding an outside market for the surplus on hand—an accommodation which he was the better able to extend by reason of his extensive commercial connections with regions outside of Utah. This interest in the paper went further—he was a frequent contributor to its columns.

Patrons of the magazine today can hardly realize the changes which the half-century has brought about. The primitive system of trade and barter which locally governed business transactions has been above referred to. Mechanical conveniences were no less crude as compared with present facilities. Not only was it necessary to set all the type by hand, it was also necessarv to print the impression on hand presses on which there had been little improvement for nearly a hundred The addresses of subscribers were written on the margin of the papers by hand, and in many old bound volumes the owners can still decipher their names on the first page of every number. Such a thing as a daily mail even between nearby and principal towns, was unthought of. An advertisement of the time by the postoffice department invites contractors to bid on the furnishing of mail service once a week, between this city and Cedar City and a few intermediate towns, and twice a week between this city and Cache Valley. There was no telegraph line through the Territory except the overland wire connecting Salt Lake with the outside world east and west. The railroad was working its way eastward from Sacramento and westward from the Missouri river, but it had not vet reached the Sierras or the Rockies, and was not yet near enough in either direction to do any good. Ox teams still were sent out from here to the frontier to bring in the immigrants. Indians were bad out on the plains, and the famous Blackhawk war in Utah was just beginning. People who, either to save money or to have a larger stock to select from, empowered local commission merchants to make purchases for them in the east, sometimes failed to get their goods the same year, though they placed the order in the spring. THE JUVENILE was read in the home by the light of candles, though in this city the coal oil lamp was a luxury enjoyed by some. The houses were warmed in the winter by wood stoves; though coal had long before been uncovered, it was easier and cost less to go to the canyon for logs than to make the trip to the coal The winter which witnessed mines. the birth of The Juvenile was severe -more than four feet of snow had fallen in this valley during the month of December-and a number of persons were frozen to death, one man in his own dooryard because during his absence the snow had piled up around his house so that he could not find the door. Elder Charles C. Rich in mak-



EDITORIAL AND MECHANICAL FORCE OF THE WESTERN STANDARD.

San Francisco, 1855-58. From left to right: Matthew Wilkie, David H. Cannon, George Q. Cannon, William H. Shearman, Joseph Bull.

ing the journey from Bear Lake to this city for the legislative session, had to come part of the way on snowshoes.

A comparison of present and former day conditions in the world outside is equally startling. The Atlantic cable had not yet been laid, though two or three attempts had been made to complete it. Steamers were crossing the ocean, but ten days was a lightning trip. The Fenians in Great Britain, Canada and the United States were active and causing much governmental concern. Mexico was in the throes of revolution, and the ill-starred Maximilian was on his way to execution though he knew it not. The Civil War had only just been terminated, and the South was undergoing the painful process of reconstruction. President Lincoln had been assassinated Vice-President Johnson, who succeeded him in the White House, in trying to "carry water on both shoulders," was making a sorry failure. Victoria was on the throne of England, the grandfather of the present German kaiser was king of Prussia, the German empire was yet to be born, Napoleon III was emperor of France. Lord Palmerston, the mainstay of the British ministry, had recently died, and Bismarck, the Pomeranian giant, was just coming into prominence, laying his plans doubtless for the war with Austria which was soon to break out. Cholera had been raging in Egypt and along all the Mediterranean shores, and had made its appearance in London and Paris. The Suez canal had been lately opened, and Russia was rejoicing in its first railroad, running from St. Petersburg to Moscow. There was uneasiness in the Orient where uprisings in Japan threatened the life of the Tycoon and in India made difficulty for the English. Tunis and Algeria on the north coast of Africa were in a ferment and their pirate craft were sweeping the seas. Disturbances of nature were also widely prevalent—tornadoes and hurricanes

of fearful fury, earthquakes in divers places, and volcanoes belching out their molten contents and filling men's The period will be hearts with fear. remembered by those who read the newspapers as a time of great unrest and ominous symptoms; and the people here in the chambers of the mountains were being continually reminded of the manifold blessings for which they should be thankful though their isolation might seem to have its disadvantages.

It was a time of considerable spiritual activity among the Latter-day Saints and of general material prosperity. For the moment their persecutors and enemies appeared to have something else to think of, and the people were growing rapidly in numbers and in strength. Governor Durkee was Utah's executive, and Captain Hooper its delegate in Congress. President Young presided over the Church, and Elder George A. Smith. one of the best friends The Juvenile ever had, was Church historian. The editor was the junior member of the Council of the Twelve Apostles, not one of whom, as then constituted, is now living, President Joseph F. Smith not going into the quorum until 1867. Albert Carrington was editor of The Deseret News; T. B. H. Stenhouse was postmaster of Salt Lake City, and Julia Dean Hayne was charming the hearts of theatre-goers with splendid work on the stage.

From the foregoing it will be seen that, coming into the world at an eventful time, The Juvenile Instruc-TOR has witnessed a multitude of marvelous changes. Its fiftieth year has been its best and happiest; and, looking back over the long half-century and noting its own progress and improvement, it has every reason to enter upon its second fifty-year cycle with profound gratitude, with high hopes and with resolute determination to carry on the good work for which it was founded and which it has never lost sight of from that day to this.

A Mother-Talk.

By Zina Y. Card.

It was midnight. Hearing my dear daughter moving restlessly around I went to her room and sat on her bed. Taking her hands in mine, I asked

why she could not sleep.

"Oh, mother, you know!" Yes, in a way, I did; for on the morrow she was going to be married to a good young man, who loved her and whom she loved dearly. They were going to the Temple, and as all seemed so favorable I was surprised to hear her break out into sobs that shook her like a reed in the wind. I clasped her in my arms.

"Tell mother, dear; let me know

your fears and troubles."

After the storm had cleared, she, in a broken way, told me what some of her young married companions had told her about going to the Temple. She could not wear her pretty clothes she had taken such pains to prepare; she could not be the care-free girl she now was, for her responsibility to her church would be so much greater. And many more erroneous ideas were put into her head causing her to dread the holy ordinances that are given to bless and strengthen us in our faith, rather than to depress and alarm the young and old of our Church who go for their higher blessings to God's holy house. For a moment I was stunned. Then, "Tell me, daughter, were the girls who gave you all this information the ones who are active in their church duties? Do they go to their meetings, have their prayers, and pay their tithing? Are they really your best and truest friends?" Sitting up in an earnest way, she thought a moment. "No, mother, they are not; they are 'int he swim' as they call it. They have so many society obligations they hardly ever go to meetings and then only on special occasions. But they are such sweet girls; so kind and well mannered, and have such good times. Of course, they play cards; but, dear mother, some of your friends do that, and I have often wondered why you would never let us children play."

"Well, dear, we will not discuss that question now; but I want you to think back and see if your father and I have ever required unreasonable obedience from you or any of our dear children."

"Oh, mother, indeed, you have not. Of course you have not let me go to the extremes of fashion, or go out with strangers not of our faith, but Will says that was one thing that attracted him to me. He said he could dance and have a good time with girls that were free and jolly, but he wanted to marry a girl who made all boys keep their distance, and such girls, Will said, were rare indeed. So he picked on me, and I am so glad now, mother, you taught me that old saying of yours—'Hands off.' Tell me something about the Temple."

So, reclining by my darling, I told her this: "The ordinances of the Temple were given by our heavenly Father to help His children on earth to see that they are not living for this life alone; and our blessings received there enable us to understand more perfectly the majesty of God; to resist temptations, and overcome the weaknesses of mortality; they are a safe-guard and a shield of righteousness. Now, my child, do you fear? Do you dread to be a partaker of such glorious things?"

"No! No! mother dear, I am satis-

fied. Oli, I love you, mother!"

Little Sir Galahad.

By Phoebe Gray.

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Chapter V.

AN OLD ACQUAINTANCE.

Mary Alice's recollection of a day of prosperity was so vague that, for a long time, it had been quite inactive. The events of the last few hours had stirred it ever so little.

She had had a good night's sleep in a clean cool bed; had breathed a quantity of air from the original package; had been fed liberally and wholesomely; had seen and been in a home that was a home.

Better than all that, she had made the acquaintance of Charlie Thomas, who looked like an indolent angel and was only a crippled, crumpled little boy. Mary Alice had supposed that she was the most unlucky child in the world. She could not think of Charlie, anchored immovably to one spot by his infirmity, and wish to change places with him. He was more unfortunate than she; yet he spoke very agreeably and confidently of God, as if God were a sort of friend, like the doctor or his father, Sam Thomas.

You can't plant bitterness in the heart of a child and expect it to thrive except through a combination of very unlikely circumstances. You must poison the soil with endless cruelties and disappointments and see that it is watered with floods of tears. You must harrow and irritate the garden of the childish mind with plowings of scorn and hate and humiliation and keep up the process for years upon years. By and by you may see a feeble, small sprout of resentment and rancor, which may become a stocky plant by the time the child has grown up. It is this kind of cultivation that gives Satan more trouble than anything else; it takes so much patience. He can do it in adult soil with less effort.

But just as the sprout is nicely started in the infant garden, along comes a ray of the sunshine of love and kindness; poof! away goes your miserable little seedling, like a candle flame snuffed out in a big wind. Then the work has all to be done over. It is a tough job.

In the soil of Mary Alice's soul the acrid, noisome shoot had withered. In its place, over night, a fairer vegetation had germinated. With the least attention in the world, this new plant would flourish and blossom radiantly.

Charlie Thomas had warmed this germ into life with a shake of his sunny head, a smile, and three spoken words: "I like you." Charlie did not know it yet; he actually pitied Mary Alice, and Charlie's mother still thought her a glum little thing and unapproachably dirty. Mary Alice thought she would gladly sit forever and read about the loves of unfortunate duchesses and the villainies of the alleged nobility of England, not because the stories fascinated her, but in order that she might watch Charlie's eager, questioning blue eyes.

Now, sitting beside Sam Thomas on the city-bound trolley car, Mary Alice was all mixed up in her mind between the desire to see and comfort her mother, who would be frantic with anxiety, and the wish to go back to the quiet farm, where the chickens pecked busily about the side door and a crippled boy with a billion dollars' worth of gold curls sat and looked at the hills. Her faint recollection of a day of prosperity included a cottage and some grass. Nothing in it reminded her of scant feeding, whippings, and ever-present fear. She could not manage to make any connection between it and her father, the besotted Lem Brown of today.

Lem Brown had been there, but he had not been besotted; or, more accurately, he was just beginning to become so. Mary Alice did not remember the day they moved away from the cottage with green grass. Her mother had told her that they might have been there today if her father had let liquor alone. Mrs. Brown was not sufficiently schooled in the psychology of alcoholism to speak more accurately and say "if liquor had let Lem alone."

The sweet morning breeze that stirred her black hair as the trolley car waltzed dizzily along, the friendly presence of Sam, Charlie's father, broke through Mary Alice's reserve. Martha had helped her straighten out her hair, just before she left the farm, and had tied a piece of ribbon on it. This gave Mary Alice a faintly stirring consciousness of her own appearance; there is no tonic like it.

Sam Thomas did not ask direct, leading questions, as did Martha and Charlie. He ventured the opinion that Mary Alice's father would have gone to work at the time she reached home. Mary Alice said that her father didn't work. Sam did not immediately cry "Oh" and seem shocked, so Mary Alice overlooked her negligence in having let slip something she had kept a secret from Charlie.

"Then he'll be real scared about you, won't he with nothin' else to think of?"

"I guess not very," replied the little girl. "But mother'll be most crazy."

"Where'd you tell 'em you was goin' when you left home?"

"Ma and the baby was asleep; they didn't know it. I was only goin' as far as the park. Then I got on the car for a little ride, and the car didn't come back."

"Wasn't your pa at home?"
"Him? No!"

Those two words told Sam Thomas a prologue, forty chapters, and an appendix, concerning the life history of Mary Alice Brown and her family.

"Now listen, little girl," he said. "It's eight o'clock. The stores are openin' up. Your mother's prob'ly been up two or three hours, but she ain't had time to get real alarmed about you yet. You could stay away all the forenoon without scarin' her much. I got them arrands to do for Marthy; you can come with me. It'll take a few minutes, and then we'll go to your house."

"Oh, no, I couldn't. I got to go right home now."

"Listen," said Sam, bending confidentially close. "I want you to help me pick out a present to take back to Charlie."

"Oh, no," repeated Mary Alice, "I couldn't. I got to go right—"

This was as far as she got; the prospect was too alluring.

By nine o'clock Mrs. Brown had begun to be genuinely alarmed about her daughter, whom she had missed upon waking at five. There were plenty of places where she might have gone, for numerous purposes; but there was no conceivable reason why she should stay so long. Mrs. Brown thrust her head from the window and peered anxiously down the narrow alley. Once she left the baby alone while she trotted to the corner of Calvert Street and back.

There was nothing to eat in the house or a penny of money. All the morning Mrs. Brown had labored with the soiled pieces in Mrs. Travers's washing, and these were now finished. When Mary Alice came in, she would trundle the load up Clipper Hill again, collect one dollar and seventy-five cents, and the Brown family would eat. Now the baby wailed dolefully for his milk. Over the wash-tubs Mrs. Brown had long since dried up the natural sources for his need.

On the stairs came a thumping and pounding of feet, heralding the approach of at least two persons. Mrs. Brown straightened up and listened,

nervously wiping her hands on her

damp apron.

Mary Alice came in, followed closely by a large ruddy man who didn't bother to take off his hat. Mary Alice's face was shining with a new light, her black eyes sparkled, and her black hair looked blacker than ever because of the bow of red ribbon Mrs. Thomas had tied on it. The little girl's arms were full of bundles.

Mrs. Brown stared at her daughter, then at the big escort. He, too, carried bundles. He wore a straw hat of a forgotten vintage, with a wide brim. The hat appeared several sizes too large and completely hid his ears. His clothes were faded, if still whole; he wore a celluloid collar and a black necktie that didn't need to be tied, but was put on with a string and fastened with some sort of tongue and a concealed pin.

The moment Sam Thomas entered Mrs. Brown's sudsy kitchen the woman knew he was from the country, for he possessed a pungent and bucolic aura compounded of many things. The barn, the dairy, and the field had all contributed to it. Dainty people turn up their noses at that kind of odor; maybe it is agreeable only by suggestion.

To Mrs. Brown it brought back apple blossoms and roses and morning glories; it brought back a brook running through a hollow pasture, clumps of trees, new-cut hay, stone fences, and bushes hung with ripe raspberries; it brought back the end of the lane, where the cows waited at night to be let into the tie-up; it brought back big shiny pans of unskimmed vellow milk, smoky rafters hung with braided-together ears of popcorn, rag rugs, chickens that you had to shoo out of the kitchen, the bleating of sheep on a hummocky hillside. It brought back the tears she had forgotten how to

All this was as instantaneous as the breath of odor-laden air that wafted

across her face. She looked up into Sam Thomas's eyes and saw that they were very friendly. She saw something else, but she was not quite sure of it; something that stirred her to the depths of her soul. It just couldn't be.

"Here I am, ma," said Mary Alice.

"Was you scared?"

"I was most scared to pieces, child. Good land, where've you been?"

"My name's Thomas, Sam Thomas," said the bucolic stranger. "I s'pose you're Mrs. Brown. This little girl come to my house last night, and we kept her till mornin'. I'd brought her back sooner, but what with chores and errands and—"

He stopped and looked hard at the woman. Then he blinked in a puzzled way and asked. "Say, am I mistakened or are you Lottie Dillingham, that married Lem Brown?"

"That's just who I am," said Mrs. Brown. "I recognized you the minute you opened that door, Sam."

"Gosh!" said Sam. He held out a large hand, about as soft and yielding as a molded brick. "This is a surprise, ain't it!"

Mary Alice looked in bewilderment from her mother to her new friend and back again. Something besides whippings and skipped meals was beginning to happen in her life. This was all because of that supreme chastisement of the night before. Because, if it had not occurred, she would not have run away or got on a car that wouldn't come back to town.

"God's goin' to make me well," little Charlie had said, the child who, with his shrunken legs and hopeless anchorage in one spot, was, she had thought, more unlucky than herself. If Charlie could regard God'as a friend, in spite of suffering and fetters, it was plain that Charlie considered that God had done a great deal for him. That was why he expected Him with faith to do still more.

Mary Alice began to think that perhaps God had forgotten her. There

might be something in that sparrow story after all. Maybe she had been a little hasty in deciding about God and His interest in her affairs. He was probably very busy and had a good many things on His mind. Mary Alice felt that she could afford to be tolerant; she was quite willing to meet God at least halfway.

All this passed very hazily through the subcellar of Mary Alice's subconscious mind, a mind so very remote from her active thought that she didn't even know it was there. She was listening with her entire equipment of ears to the conversation between her mother and Sam Thomas; and she was helping get the breakfast. The baby sucked contentedly at a bottle of warm milk. Mrs. Brown said he was a good deal better.

Mrs. Brown was not a reticent woman; that is, if she were, all her instinct of self-repression was broken down by this unexpected meeting with an old friend. She told Sam Thomas all the things that Mary Alice had been at pains to conceal. It was not quite edifying to hear her do so. Alice did not understand the awful longing to tell one's troubles that accumulates through years of silent suffering. Mrs. Brown had felt, in the early days when Lem began to go to pieces through drink, that she would bite out her tongue before it should publish her disappointment and humiliation. This secretiveness had persisted through the days of gathering poverty and shame. She had seen the gradual disintegration of a soul; perhaps, as she now realized, not a very choice soul, but still one that had been dear to her. She remembered the first time that drink, through her husband, had struck her an actual, physical blow. If drink could do that, its depravity knew no bottom. But she went on and on. with an occasional ray of false hope, when Lem would promise abstinence. It might last for a month or two, only to be snuffed out by a fresh lapse from

sobriety. Finally there came no more such rays.

When a woman marries, she rivets her fate to the fate of her husband. Let her be ever so beautiful, ever so strong, ever so clever, the wife is at her husband's mercy. He does as he does, and though she struggle to her strength's limit, though she cry aloud to the stars for help, sinking he drags her down with him.

Mrs. Brown had had a home and a baby girl, as much hers as Lem's. This home she had helped to make pretty and attractive. Mrs. Brown and her baby did not drink, of course. Lem lost job after job and became destitute. Nobody would keep Lem at work just because his wife was sober and industrious. Mrs. Brown's unexceptionable habits did not prevent the "building and loan" from foreclosing the mortgage. She and her children were paying a debt they had never incurred, suffering vengeance where no vengeance was due.

You can say if you like that it served Lem Brown right to lose his home; he drank it up. But you can't say it served Mrs. Brown right to lose hers. You can say if you like that it served Lem right to be sent up, in the coldest time of the year, to work out a three months' sentence in a warm jail workshop, where the tasks were, after all, not unbearably hard and there were blankets at night and regular nonrishment. But you can't say that it served Mrs. Brown right to bear a child in an unheated room, with quite inadequate attention and not a penny at hand to pay for the nakedest necessaries of her situation. Little Dick had been thus born.

Mary Alice Brown trudged off with the wagonload of laundry for Mrs. Travers. Something had happened in her life. The rattle of the wagon wheels over the bricks was almost cheerful, and she undertook the long climb up Clipper Hill with courage. At home Sam Thomas and her mother were renewing old times; for before Mrs. Brown sent her on her errand, it transpired that her mother and this man were children together in the same country village. She wished she could stay and hear more. If there is one thing above all others fascinating to a child, it is listening to elderly discussion of the past.

What was to come of it? She looked down a trifle complacently at her new dress of dark blue cloth with red trimmings. Sam had bought it for her, and the saleslady had assured her that it was the very acme of fashion for girls of her age or a little older. Below the new dress a stout pair of shoes came into alternate view. They were still stiff and hurt villianously. Mary Alice didn't care. She hauled the heavy wagon up Clipper Hill and gloried in her aching feet. Halfway up she meet a boy with red hair.

"Hello, Mary Alice Brown," said the boy.

All the joy went out of the little girl's heart. This was the boy who had helped her last night, the boy she had treated so cavalierly, whose bounty she had spurned and later picked up from the gutter. She felt as if she had stolen it.

"Hello, Mary Alice Brown," said Francis Willett. All resentment had apparently gone from him. He seized the wagon tongue.

"Aren't you going to speak to me?" he inquired. "What you mad at?"

"I ain't mad," said Mary Alice. Francis assumed the entire labor of hauling the wagon.

"Pooh!" he said; "you don't call this heavy. Why, I could pull five times as much and never mind it a bit. I'm a pretty strong feller, anyhow. Did you see how I fixed those boys last night? Gosh! I fixed 'em. They won't ever do that again, I bet."

Mary Alice said nothing. He was so complacent, so toweringly egotistic.

She tried vainly to pull a share of the load.

"Oh, you leggo," said Francis. "I don't need any help. Say, how often do you come up this way? I'll tell you what I'll do. Every day you come up I'll try to be here and help you. I belong to the Galahad Knights. I guess I told you about 'em. We pledge ourselfs to help the poor and oppressed—oh, I don't mean you. You probably aren't poor at all." Francis regarded this as readily tactful. "You don't look poor—that's a pretty dress. Us Galahad Knights have got to assist maidens in distress. You can be a maiden in distress, can't you?"

"How much," asked Mary Alice, "does it cost to belong to your Galahad Knights?"

"Öh, girls can't belong," said Erancis

"How much does it cost?" persisted Mary Alice.

"Twenty-five cents a year; but girls can't—"

"Could a little boy that lives out in the country, all by himself with his father and mother, on a farm, belong to it? He's a cripple; he never moves out of his chair all day. Could he belong?"

"Sure, if he's got twenty-five cents, he could."

Mary Alice fished in the pocket of her new dress. She had forgotten, in the flash of her big idea, that she was beholden to this very boy for the coins her fingers touched. She could only see, as in a vision, the radiant face of Charlie Thomas, framed in its invalnable border of gold.

"Here," said Mary Alice. "His name is Charlie Thomas, and he lives in Hillside Falls."

"I can remember," said Francis, pocketing the quarter. "I been there; the trolleys go there. Say, some day us fellows can all go out and see this Charlie, 'specially if he's a cripple. Some Saturday."

The thought of half a dozen boys

taking the trouble to go to call on little Charlie Thomas transported Mary Alice into a rapturous heaven of gratitude. She began to like Francis Willett.

"I'll send him the litterchure," said Francis.

"The what?"

"The litterchure—the d'rections and things, how to be a Galahad Knight. There's a book of rules, and a pledge with a blank to sign your name and send in to the secretary. Then there's another little book that tells the story of Sir Galahad and the Holy Grail. It's great. The twenty-five cents pays for it all and a year's membership."

They came to the Travers house.

"Is this where you were going?" asked Francis. "Why, that feller that tipped you over last night was Lutey Travers. Gee! If his mother knew, wouldn't he ketch it?"

"Is he a Galahad Knight?"

"No, he isn't. Say, what say we tell Mrs. Travers? She'll just fix him."

"Is Galahad Knights tattle-tales?" asked Mary Alice.

Francis Willett met her level gaze for a moment and suddenly felt his face go red.

"You wouldn't make such a bad knight yourself, even if you are a girl,"

he said.

Mary Alice returned with the dollar and seventy-five cents, to find her mother busied and excited.

, "We're goin' away," she said. "We're goin' to Hillside Falls for two

weeks. Sam—Mr. Thomas has invited us, the baby and you and me. He's gone ahead to tell his wife. Goodness knows what she'll say when she sees our whole family come pilin' in on her; but Mr. Thomas says it'll be all right. His wife is Martha Brushly. I knew her when I was a girl. Hurry, dear; get your things and put 'em in the valise. The car leaves City Park Square in fifteen minutes."

"Who'll do Mrs. Traver's wash?"

asked Mary Alice.

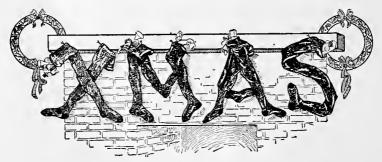
The little girl did not know that to her the doing of Mrs. Traver's washing was quite a secondary matter. In the deep subcellar of that subconscious mind of which she did not yet realize the possession, she was thinking of the long climb up Clipper Hill and the promise of the Galahad Knight to be there regularly to help her.

"I'll drop her a line," said Mrs. Brown. "She can send her clothes to the domestic for a couple of weeks."

Mary Alice began to plan. She would be at the farm when Charlie got his litterchure, and she could read him the story of Sir Galahad, whoever he might be. She hoped he would not be anything like that other English knight, Sir Egbert Glendenning, of whose misdemeanors she had read that morning. She thought of the awakening, in the big clean bed in the room with the sloping walls.

"Land sakes!" murmured Mrs. Brown. "The child's singin'. I haven't heard her sing for months."

(TO BE CONTINUED)



The Tabernacle Choir of Ogden, Utah.

By Alonzo West.

V. SAN FRANCISCO.

Shortly after three o'clock on the afternoon of July 21, the choir special pulled into the big Southern Pacific station at San Francisco, the big goal of the tour, for there we were to see the greatest international exposition the world had ever known, to face the most cosmopolitan audiences ever gathered together, the most numerous and conservative critics of the



MISS ANNIS B. BROWN Secretary, Ogden Tabernacle Choir.

west, representatives of the local press, and the foremost musical magazines in America.

The singers were tired from the journey between the two great western cities, the finish of which had been expected several hours earlier, but the

end of their tribulations was not yet. Mr. Larson, the advance representative, met the special and led the singers into the passenger station, where a meeting was held. This was made necessary on account of the inability of the Fielding hotel to house the entire organization as had been expected, and the singers were "parcelled" out to stay at several different hostelries, located a few doors north, east, south or west of the Fielding, I'm not certain which, being only sure that they were not out in the water. And then, by means of taxis, jitneys and trolley cars, amid the hustle and bustle of the great city, we made our way-most of usto the Fielding hotel, there to complete the "parcellation."

A rehearsal was fixed at six o'clock, and this hour had nearly arrived before those fortunate enough to have been supplied with a temporary abode, had located it and performed a hastyvery hasty in fact-toilet, and it had been passed by several minutes before the singers, coming singly, in couples and small groups, arrived at the gates of the great Exposition, through and hurried to Festival hall, where Director Ballantyne and "your humble servant" awaited them. Let me here remind the kind reader that virtually none of us had partaken of food since noon, and to say, furthermore, that only a few were fortunate enough to secure anything resembling that necessity of life, until after the first concert was over.

But to continue. Loyal to Director Ballantyne and the cause that brought them hence, the singers, including Miss Gates, Mr. Hoffmeister and Mr. Worley, and organists, Mr. McClellan and Mr. Whitaker, took their places as quickly as possible on the immense stage of Festival hall, the choir on raised seats immediately behind the

proscenium arch and also behind the 85-piece Exposition Orchestra. To the accompaniment of this big organization of musicians and the great pipe organ, under the baton of Director Ballantyne, a rehearsal was held, under

quite discouraging conditions.

Mr. Hoffmeister, by the way, after his work was done, joined the writer behind the back curtain in a very disheartenened state of mind. "I'm as weak as a cat," he said, "and didn't sing worth a cent." Inquiry elicited the information that he, too, had come to rehearsal dinnerless,—in fact even sandwichless. Knowing him to be a very healthy young man, I excused myself, hastened out of the building, down a path which I had discovered while the forepart of the rehearsal was in progress, to an exposition "shortorder" cafe, and procured some sandwiches. These the baritone and I enjoyed together and an hour or so later he did his best work of the tour.

Shortly after we had finished our "sandwich-fest," our hungry fellow travelers finished their rehearsal—this was a few minutes after seven o'clock and the concert was set for 8:15. Well, only a person who has been to a great exposition knows what can be accomplished in an hour, in the way of procuring food, especially if that hour is between 5 and 8 p. m. So, believe me, when I say that the main body of singers got but little relief before duty called them to their positions on the stage of Festival hall to sing before the "elite" of California and the world. Nobly, too, did they respond to the call, virtually every member being in his or her place in time for the opening number.

"Was their faithfulness rewarded?" Yes! For they sang that night even to the satisfaction of Director Ballantyne, as I knew from the pleased expression upon his face as he appeared in the soloists ante-room following the inspiring rendition of Dudley Buck's "Hynn to Music," which opened the program, and received the congratula-

tions of Miss Gates and Mr. Richard Hagerman, director of the Exposition orchestra. Still smiling, he returned to the auditorium and bowed the acknowledgments of himself and the choir for the ovation of appreciative applause which an audience of nearly 4,000 people had started before the final thrilling tones of the sublime chorus had settled to rest in the far corners of the building.

The success of the first number was duplicated in each one that followed and the soloists fared equally well. The reception accorded Miss Gates equaled the previous ones given her at San Diego and Los Angeles, a greater compliment than which, she could not be given. Her opening number was



BILL BOARD IN FRONT OF FESTIVAL HALL, SAN FRANCISCO.

the "Lakme Bell Song" (Delibes) and she startled even the professional critics to unalloyed admiration by her artistic rendition of the great aria. Later in the evening she sang "Spring" (Henschel) and "Echo Song" (Echert), and would have sung many others had she done as the audience willed.

That Mr. McClellan was remembered for his fine work at the organ, on a previous visit to the Exposition, was made evident when, as he appeared for his first organ solo, the audience greeted him with hearty applause. His masterly rendition of Bach's "Toccata and Fugue in D

Minor" drew an ovation of applause, but, deeming the program sufficiently long, he declined to play an encore.

In this concert, Mr. Hoffmeister was more warmly received than at any previous one, which was a splendid compliment to a singer of his years. He sang the Prologue from "l'Pagliac-

ci" brilliantly, and as an encore gave "When my Caravan has Rested."

Some of the comments of the critics, on the work of Director Ballantyne, the choir, Miss Gates, Mr. McClellan and Mr. Hoffmeister, which are well worthy of consideration, will be printed in our next number.

(TO BE CONTINUED.)

Notes on the War.

By J. M. Tanner.

The war has not fully begun. There are yet Roumania, Greece and Japan to be heard from. Maybe Holland and later one or more of the Scandinavian countries.

It begins to look now as though the great conflict was to be a war of attrition, or the wearing down of one side or the other through sheer destruction of men to a condition of helplessness.

When will peace come? There is no dove of peace in sight. Even the United States, a neutral, has the war spirit. War is spreading like a contagious disease.

The malthusians, those who believe in limiting population—will find much food for reflection. They want the fittest to survive, whereas the flower in the manhood of nations is falling. The limitations come the wrong way. Things are turned upside down just as they always are when men undertake to change God's laws for man's ways.

Will the world heed the warning? Have not some of us forgotten it because we have come to look upon it as a matter of course in the natural line of events. God decreed that He would pour out His judgments upon the nations and the world was warned to flee from the scourges to come.

Many are so anxious to see one side or the other win that they fail to see the signs of the times, the fulfillment of prophecy. Edith Cavell was shot recently in Brussels because she helped some English and Belgian soldiers to escape. Many a German officer and civilian will deplore so rash an act. She was a nurse whose tender care of German as well as allied soldiers was worthy of consideration. It is proposed to set apart a day in Great Britain as the Edith Cavell day. The world should be too advanced in chivalry for such severity even in times of war.

The war in the Balkans is no child's play. The severity of the cold and sword will cause perhaps as intense suffering as the rigors of war. The poor Serbians must vacate their homes in the milder climate of the low lands of the valley and along the banks of the Danube and other rivers, and live in an arctic temperature. Surely the measure of human endurance with them is full.

It is said that the Dardanelles campaign will be abandoned. It accomplished a purpose, but the defeat of the Turks must be accomplished, if at all, elsewhere. Asia Minor is an immense granary of supplies. Once the Turks are cut off from this great resource by a vigorous and successful campaign from the east, the question of Turkey's existence will be settled. The Turks themselves could not have selected a better position for defense than the Gallipoli peninsula. The allies selected it for them.



THE JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

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SALT LAKE CITY, DECEMBER, 1915

A Merry Christmas to our Juveniles.

[Editorial from Juvenile Instructor, Dec. 1, 1866.]

Christmas day will be here, and passed, before another number of the Instructor will be issued; we, therefore, deem this a fitting opportunity

to express our good wishes to our little readers, with the hope that they will have a merry time and enjoy themselves very much during the holidays. Christmas day is observed in memory of the birth of the Lord Jesus, and for many generations, among people who called themselves Christians, has always been a season of festivity and merry-making. With the great mass of the people in Christendom, however, the day is observed as a holiday, and time of feasting, without any special regard in their minds to the occasion which first prompted its observance

prompted its observance.

Writers who have paid attention to this subject have proved, at least to their own satisfaction, that the day now observed as Christmas day—the 25th of December-can not be that on which the Lord was born. The height of the rainy season in Judea is in December, and, therefore, neither flocks nor shepherds could have been at night in the fields of Bethlehem, which we are told in the Testament was the case at the birth of our Savior. Be that as it may, it is better for us, who are Latter-day Saints, to show honor to our Lord, and to express the joy that we feel because of His birth on the earth, by keeping His commandments and by following His example, than by observing Christmas day or any other day. Still, it is well enough for us to enjoy it, and to indulge in those innocent amusements and recreations that are common at this season. Our little readers especially would not like to be deprived of the visit of Santa Claus, and we hope each one of them will have pleasant reasons for remembering the Christmas of 1866.

Conditions of the Earth.

[Editorial from Juvenile Instructor, Dec. 15, 1866.]

Many people call this earth a very wicked and corrupt place, and heaven a very glorious, beautiful and delightful place, and yet never think of the reason why one is so much better than the other. The earth itself is not so bad; but it is the people who live The earth is here that are wicked. very lovely, and is a very desirable habitation for man. It obeys the laws of its Great Creator, and yields to man all that he needs to sustain him. It is very wrong for people to blame the earth for the evils that abound in this life. Man, himself, is the sole cause of these evils. It is man's sin that has produced barrenness and desolation upon the earth. The earth has been cursed because of man's transgressions. When the earth was first organized, and man was placed upon it, everything was lovely and beautiful. The earth was fair, and vielded its fruits in great abundance. Every living thing dwelt on the earth in peace. But man soon began to listen to Satan, and broke God's laws. The evils which now exist then commenced to appear. When men began to steal, blaspheme, quarrel, hate one another and murder, then love and peace were withdrawn, and enmity also extended to the animals and birds. Earthquakes tore up the face of the ground, and mountains and valleys were seen. Floods came and the sea spread, and covered parts of the earth, and divided it up. Fruitful spots were turned into deserts, and many changes took place all over the earth, through God's judgments being poured out upon wicked men. Man's sin changed earth in many places from a heaven into a hell.

Now, children, God has sent His truth once more to the earth to re-

deem man. If men will do His will, and not listen to Satan, the earth will soon be beautiful and lovely again. Will our little readers think of this? This earth obeys the law by which it was created. You can look upon the earth, and upon the trees, fruits and other things that the earth produces, without sorrow. They are pleasant to look upon. But if you look upon men, who do not obey the gospel, you will see strife and envy, hatred and malice, and corruption in every form. There is not much to see that is pleasing among them. The gospel changes all Love and peace fill the hearts of all true Saints. They are not filled with anger to one another; their faces are not made hateful by passion and vice, and they are kind in their manners. The animals that belong to them feel their kindness, and they make everything glad by their presence. Our little readers should be lovely to look upon, and there should be nothing hateful about them.

Man is placed at the head of everything that God has put on the earth. He should always act in a way to maintain his position. You will soon become men and women, and by obeying the laws of God you can help bind the power of Satan, and change earth into a heaven, where holiness and purity will prevail.

Our Responsibility.*

Our great Sunday School Union has often been likened to a great corporation, in which all of the members are stockholders, and in which your general board is the board of directors.

The chief purpose of the general board in providing the program of this evening was to declare to the stockholders of this great Union a yast dividend, a dividend of gratitude and

^{*}Remarks made by Second Assistant General Superintendent Stephen L. Richards, at the Conference of the Desert Sunday School Union, held in the Tabernacle, Salt Lake City, October 3, 1915.

thankfulness, and of true appreciation of the great and splendid service that this organization affords to all the people of the world. It must be a source of the deepest satisfaction to you, my brethren and sisters, and to all who are engaged in this great cause, to know of the splendid work which is being accomplished through this great and efficient organization in the evangelization of the people of the world. A great opportunity exists for the promulgation of the Gospel through the good offices of the Sunday School, and we earnestly solicit your aid and co-operation in the great work that lies before us, which we must and will accomplish. At home there is a missionary work as broad and as great in its field of usefulness as there is abroad; and it is the duty of every member of this great union to exercise his influence and devote his energy and service for the redemption of human souls and for the bringing back of those human souls into the presence of God.

This great and mighty work is en-

trusted to us. We know that it will be carried forward, and that it will advance because of the genuine interest that the members of this great Union display in their work and in their service upon all occasions,

May the Lord help us to fully appreciate the magnitude, the possibilities of this great work in which we are privileged to be engaged. May He let His blessings rest upon every officer in the Sunday Schools of the world, that they, through His influence and His guidance, may teach the children of men that He is the true and living God, that His Son Jesus Christ affords the way of salvation, and that we offer in this great plan of ours the way of true living, of righteousness, of justness, of true morality and of all the virtues that go to make man the just image of his Creator. May the Lord bless us with renewed courage, that we may go forward in this great work to the end that it shall ultimately accomplish all that it was designated to do, is my humble prayer, in the name of Jesus. Amen.



SUNDAY SCHOOL OF KILGORE, IDAHO.



Superintendents' Department.

General Superintendency, Joseph F. Smith, David O. McKay and Stephen L. Richards.

SACRAMENT GEM FOR JANUARY, 1916.

(Deseret Sunday School Scngs, No. 187.)

"May we forever think of Thee, And of Thy suff'rings sore, Endured for us on Calvary, And praise Thee evermore."

CONCERT RECITATION FOR JANUARY, 1916.

(Rev. 14:6.)

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue and people."

In fulfillment of this prophecy, the angel Moroni came to Joseph Smith, Jr., and delivered to him the Book of Mormon which contains the

fulness of the gospel to be preached to all the world.

Note: One of the objects of the foregoing concert recitation is to mark the fact that Joseph Smith was chosen to open this dispensation of the gospel. This will be followed by quotations from the New Testament showing the organization of the Church in the days of Christ, followed by statements showing the similarity of the organization in this day, and naming those who succeeded to the Presidency of the Church.

We desire that every member of our schools shall become familiar with the names of those whom God has called to preside over His church, and include the names of others of the general authorities of the Church today.

It may be well to use but the quotation the first Sunday, taking up the statement the second, and calling for the complete recitation the remaining two Sundays.

The Nickel Fund.

Our thanks are extended to the following stakes for making prompt returns on account of the Nickel Fund for 1915: Bannock, Beaver, Bingham, Blackfoot, Boise, Box Elder, Cassia, Curlew, Juab, Malad, Millard, North Sanpete, North Weber, Ogden, Oncida, Parowan, Pioneer, Pocatello, Portneuf, Raft River,

Shelley, South Sanpete, South Davis, Summit, Uintah, Union, Wasatch, Woodruff.

We have been asked how to base the percentage of Nickel Fund paid in view of the fact that the Parents' Department has no enrollment. Percentage should be based upon the total enrollment of officers, teachers and pupils, and the average attendance of parents.

Sunday School Conferences, 1916.

Sunday School Conferences will be held in connection with the Stake Quarterly Conferences on the following dates: November 28-San Juan.

January 30—South Sanpete, Curlew, Summit, Taylor and Boise.

February 6-San Luis, Wayne, Emery, Millard, Juab, Alberta, and St. Johns. February 13—Young, Blackfoot, Ban-nock, Teton, Bingham, Malad and Snowflake.

February 20-Portneuf, Maricopa, Bighorn, Pocatello, Shelley and Panguitch.

February 27—Kanab, St. Joseph, Rigby, Morgan and Bear River.

March 5—Oneida, Union, Moapa, Star Valley, and St. George.

March 12-Uintah, Parowan, North Sanpete, Fremont and Tooele.

March 19—Duchesne, Carbon, Sevier, Deseret and Bear Lake.

April (on the dates to be set by First Presidency for Stake Quarterly Conferences)-Benson, Beaver, Hyrum, Raft River, Wasatch, Woodruff, Yellowstone, Cassia.

Officers' and Teachers' Meeting. 9:00 to 10:20 a.m.

To this meeting there should be invited the stake presidency, high councilors, stake superintendency and board, bishops and counselors, and all Ward Sunday School officers and teachers. The Stake Superintendent should preside.

Program.

- Song.
- 2. Prayer.
- Reading of written suggestions on Sunday School Betterment, fifteen minutes. (See Note 1.)

4. Open consideration of suggestions, fifteen minutes.

Local Board Work, thirty minutes; member General Board.

6. Benediction.

General Session.

10:30 a. m.

For all Sunday School workers and the general public. This is a regular session of the Quarterly Conference at which the stake president should preside.

Program.

- Singing. (Suggested: "The Joyful Song," No. 244, Deseret Sunday School Songs.)
- Prayer.
- (Suggested: "Oh, it is Wonderful," No. 254, Deseret Sunday School Songs.)
- Roll Call. This should be a stand-

ing count of Sunday School officers and teachers by wards, then a silent

count of the entire assembly. Topic, "Our Sunday School: the Promise of the Future," Stake Superintendent.

Topic, "Home Support of Sunday School Work," Stake President.

Vocal Music, under supervision of

Sunday School Stake Chorister. Topic, "Some Methods that Make for Efficiency," Member General Board,

Vocal Music, under the supervision of the Sunday School Stake Chor-

Remarks by visiting presiding authorities.

Singing. (Suggested: "The Lord is My Shepherd," No. 212 Deseret Sunday School Songs.)

Benediction.

Note 1. It is contemplated that during the consideration of written suggestions the meeting shall take the form of an open convention. Each of the stake officers, bishops and counselors, and ward superintendents invited to be present should be asked to submit to the stake superintendent, before the opening of the meeting, a written suggestion of not to exceed one hundred words on "Betterment of Sunday School Conditions-General, Stake, and Local." early as possible before the meeting an outline should be delivered to those invited to make suggestions at the nine o'clock meeting, which should include the various phases of Sunday School work that might be considered, among which are the following:

Union meetings; stake board meetings; superintendents' council meetings; local board meetings; prayer meetings; Sunday School music; preliminary exercises; sacrament; class work; reassembly; selection and duties of officers; text books; Juvenile Instructor; Nickel Fund; reports; Sunday School extension work (missions); or any other matter connected with the Sunday School or its social, and moral helps.

Note 2. It is suggested that if agreeable to the stake authorities Saturday evening before the Sunday School conference be devoted to a Sunday School social.

Note 3. Please note that there will be no department work at these conferences.

Note 4. In order to avoid confusion in dismissing and assembling, the nine o'clock meeting should be held in a room separate and apart from that provided for the general session.

Sunday School Conventions, 1916.

The following stakes will hold conventions independent of the Stake Quarterly Conferences, at the times and places designated:

January 9, 1916.

North Davis, North Weber, Ogden and Weber, at Weber Academy, Ogden. Alpine, at American Fork.

Nebo, at Payson.

January 16, 1916.

Pioneer and Salt Lake, at L. D. S. University, Salt Lake City.

Cottonwood and Granite, at Granite Stake House.

January 23, 1916.

Ensign, Liberty, and South Davis, at L. D. S. University, Salt Lake City.

Box Elder, at Brigham City. Jordan, at Sandy. January 30, 1916. Cache, at Logan. Utah, at Provo.

STAKE OFFICERS' MEETING.

9:00 to 9:50 a. m.

It is earnestly desired that the following be present at this meeting: Stake presidencies, members of the high council having in charge the Sunday School stake superintendencies and work. boards, and at least one member of each Bishopric; though all the High Council and all Bishops and Counselors are cordially invited. Where more than one stake are associated in Convention, General Board member should preside at all meetings. When but one stake is in Convention, Stake Superintendent should preside.

Program.

Song. Prayer.

3. Roll call. (Attendance to be marked silently by each stake secretary.)

4. Reading of written suggestions on Sunday School betterment. See note.)

5. Open consideration of written sug-

gestions. (15 minutes.)
6. Topic: "Local Board work," by member of the General Board. (15 minutes.)

Benediction.

Note. It is contemplated that during the consideration of written suggestions the meeting shall be open for general discussion. Each of the stake officers, bishops and counselors invited to be present should be asked to submit to

the stake superintendents, before the opening of the meeting, a written suggestion of not to exceed one hundred words on "Betterment of Sunday School Conditions, General, Stake, and Local." Stake Superintendents should confer on these suggestions and tabulate the same before the meeting, and deliver the suggestions and tabulations to the presiding officer. As early as possible, before the meeting, an outline should be delivered to those invited to make suggestions which should include the various phases of Sunday School work that might be considered. The following outline is sug-

Union meetings; stake board meetings; superintendents' council meetings; local board meetings; prayer meetings; Sunday School music; preliminary exercises; sacrament; class work; reassembly; selection and duties of officers; text books; Juvenile Instructor; nickel fund; reports: Sunday School extension work (missions); or any other matter connected with the Sunday School or its social and

moral helps.

DEPARTMENT SESSION. 10 a. m.

For Stake Presidencies, High Councilors, Bishoprics, and all Stake and Ward Sunday School officers and teachers.

Song.

Prayer.

Song. Instructions concerning the work of the Convention, by Stake Superin-

tendency. Separation into departments at 10:20 a. m. (Adjournments from depart-

DEPARTMENT PROGRAMS.

Superintendents' Department.

(Those assigned to Library work in the Sunday School are invited to attend this department.)

1. Roll Call.

2. Subject:

"What can we do as Sunday School workers to secure a larger enrollment and an increased percentage of attendance?" (Îenminute paper by a member of Stake or Local Superintendency.) Discussion.

3. Subject:

"How can good order best be maintained in general assembly and in the classes?" (Ten-min-

ute paper by a member of Stake or Local Superintendency.) Discussion.

4. Subject:

"How can we secure an increased percentage of attendance of teachers at Union meetings?" (Five-minute paper, by a member of Stake or Local Superintendency.)

Discussion.

5. Subject:

"Efficiency in teaching. What can we do to secure it?" (By General Board Member.)

Discussion.

6. Miscellaneous topics and questions. 7. Benediction and adjournment at 12:15 p. m.

Secretaries and Treasurers' Department.

1. Roll call.

2. Qualifications of an efficient Secretary.

a. Personality.

b. Promptuess. c. Activity.

d. Helpfulness.

Paper by stake or ward secretary. (5 minutes.)

Discussion.

3 The Minutes.

a. Prayer Meeting.

b. Local Board or Preparation Meeting.

c. Sunday School.

Paper by Stake or Ward Secretary. (5 minutes.)

Discussion.

4. Reports.

a. Weekly Cards—how Prepared and Mailed.

b. Annual.

(I) The difficult columns.

(2) Time of preparation.

(3) The easiest way.

Paper by Stake or Ward Secretry. (5 minutes.)

5 The Rolls.

a. Sunday School Officers and Teachers.

(1) The Prayer Meeting.

(2) The Board Meeting.

(3) The Sunday School.

b. Class Rolls.

How and by (1)Whom Marked and Kept.

c. Revision.

(1) When made.

(2) Elimination of names: rule.

d. The Parents' Class.

e. The Cradle Roll.

Paper by Stake or Ward Secretary. (7 minutes.)

Discussion.

6. Miscellaneous Topics and Questions. 7. Benediction and adjournment at

12:15.

Choristers and Organists' Department.

I. Roll Call.

11. Subject: "Essentials of Good Chorus Work."

a. Tempo.

b. Phrasing.

c. Rhythm and accent.

d. Dynamics.

e. Enunciation and pronunciation.

f. Emotional expression.

g. Intonation.

(Ten minute paper by Stake or Ward Chorister.)

The chorister giving the paper should use selections from the Sunday School song book to illustrate, practically, every point in the above outline, using the members of the choristers and organists' department as a chorus.

Questions and discussion.

111. Subject: "The Organist in the Sunday School."

> 1. Importance of this position. 2. Study and thought necessary.

3. General requirements.

a. Musical proficiency. b. Sight reading.

c. Knowledge of the organ,

stops, etc. d. Style of playing, interpretation, etc.

e. Practice and preparation.

f. Co-operation with chorister. (Ten minute paper by Stake or Ward organist.)

Discussion.

adjournment at 1V. Benediction and 12:15.

Parents' Department.

Keynote: A More Enlightened Parenthood.

1. The Parents' Class Library:

How can books that every parent ought to read be best obtained and distributed among the parents? Paper (10 minutes); Discussion (10 minutes).

2. Parents as Students:

How can the reading habit be best directed and cultivated among our parents? Paper (10 minutes); Discussion (10

minutes).

3. Child Study and Training: What can parents do better to understand their children?

What studies of child nature would be most valuable as helps in the training of children? Paper (10 minutes); Discussion (10 minutes).

Theological Department.

- 1. Roll call.
- 2. How to use the Text.

(Ten minute paper by Stake or Local Worker.)

Discussion.

- 3. How to enlist the students' interest. (Ten minute paper by Stake or Local Worker.) Discussion.
- 4. The end to be attained.

(Ten minute paper by Stake or Local Worker.) Discussion.

5. Benediction and Adjournment at 12:15.

Second Intermediate Department.

1. Roll call.

"How can we reach Second 2. Subject: Intermediate boys and girls (particularly backward ones) through the lessons in hand?"

(Fifteen minute paper by Stake or

Local Worker.)

Discussion.

3. Subject: "My Biggest Problem in the Second Intermediate Department. How to solve it.'

(Three five-minute Papers by Stake or Local Workers.)

Discussion.

4. Miscellaneous topics and questions,

5. Benediction and adjournment at 12:15.

First Intermediate Department.

I. Roll call.

II. The teacher and the pupil: they are to each other. (Paper by

Stake Worker.)

The intention is to give example of what the real teacher may mean to his pupils. Such teachers as Dr. Karl G. Maeser, Dr. John R. Park, and many local teachers who were noted for their ability to rouse the interest of the boys and girls placed in their charge, and awaken them mentally. Such teachers have been able to teach the pupils how to study; and even when compelled by adversity to . leave school, how to educate themselves. An acquaintance with such a teacher has served as a heacon light guiding the seeker after knowledge to safety and success.

The appreciative pupil and what such can do for the teacher by the influence exerted among fellow pupils should also be brought out. One strong student standing for the right serves as a rud-

der for the class.

Discussion.

III. How to make the most of the lesson. (Paper by Stake or Local Worker. 10 minutes.)

1. The Aim.

a. The leading thought, or central truth.

b. Should be clear and definite.

c. Capable of application to the life of the child.

2. Means.

a. Nececcity of thorough prepara-

tion by the teacher.

b. Individual helps: Prayer, reading, concentrated thought, observation of children, consulting persons of experience, pictures, maps, etc.

3. Methods: 1) (General, (2) Catechetical; (3) Expositional.

a. Should be suited to the subject

and occasion.

b. Should be adapted to the capacity of the class.

c. The one most successful, in the experience of the teacher.

4. The Recitation.

a. Should have mutual interests, clearness, and animation, be simple, direct and convincing. b. The value of illustrations, and

parallel examples.

c. The use of objects, pictures, blackboard, chart and maps.

d. Point of contact, application and summary.

Discussion.

1V. Fast Days and Extra Sundays. (Paper by Stake or Local Worker. 10 minutes.)

1. Fast Day.

a. Discuss its object—Spiritual Development.

b. Use of Class Period.

(1) Testimony bearing.
a. What is a testimony? One educator says it is the relating of an experience, either personal or that of another.
(2) President Smith's words:

"If an individual said he believed or would like to believe these religious truths, he would accept that as a testimony."

c. Preparation for Class Period.

- (1) Choose a subject to be developed by the children in the stories or experiences related by them.
- (2) Make assignments beforehand.

- (3) The value of a good testimony or relation of an experience on the part of the teacher.
- (4) Discuss the using of the more willing pupils as a means of encouraging the backward ones and the inclination of children to copy after others.

(5) Advantages of a proper conception of a testimony and testimony bearing.

- (6) Discuss President Brigham Young's words, "More testimonies are gained while on the feet than while on the knees."
- 2. Extra Sundays.
 - a. Their use.

(1) For review.

(2) Making up for lost Sundays.

(3) Special exercises.

Discussion.

V. Benediction and adjournment at 12:15.

Primary Department.

First Subject, "The Sunday School as a Character Builder" (Paper by a Stake or Local Worker, to be followed by general discussion.)

1. Soul Teaching. "Wise teaching concerns itself primarily with the task of equipping human souls for life's service. It lays the emphasis of its concern not upon the scraps or knowledge which it gives from day to day, but upon the fiber of character which it builds for all the years to come. * * * To set the current of the soul into the channel of truth, that it may flow out in wider and wider reaches of power and steadier and steadier sweeps of influence."

"Teaching always must touch the entire circle. To know is only to enrich the mind. To know, to feel, to do, is to enrich the soul. The teacher in the Sunday Schol above all other teachers must know how to enrich the soul—to occasion right thought, to secure keen feeling, and to insure right action."

ing, and to insure right action."

"To illuminate a soul is worth the effort. To enthrone God, sacred and secure, in a child's spirit, is not a task, but a privilege."
(Brumbaugh.)

11. The Aim of the Sunday School.

1. To make Latter-day Saints of its members—in faith, knowledge and practice. "What we once have learned we may always know. What we now teach to our pupils they may retain and recall as long as their spirits are body-encased, and are recalled when the spirit mounts to eternity. This is God's method of dignifying the work of the teacher." (Brumbaugh.)

III. The Means.

1. General Assembly.

a. Opening evercises—Devotional, centering upon object of gathering.

b. The Sacrament. Spiritual food.
 c. Concert recitation. Faith-promoting gems.

d. Singing. Spiritual uplift.

2. The Class Room. The heart of the Sunday School work. "All good teaching seeks for expression from the pupil. It is what the pupil thinks, what he says, what he gives expression to in words, in actions, in deeds, that reveal what is really taught." (Brumbaugh.)

a. Preliminary Work.

(1) Song—bearing upon aim of lesson.

(2) Prayer—from the heart.(3) The Review—testing soul impressions rather than power of memory.

(4) Point of Contact. A story or talk touching that child's life, that he may see the new in the light of the old.

b. The Scripture Story.

(1) The Aim-The heart of the Lesson. "Our aim is not merely to cause others to know, but the higher one of causing others to be, or to become; to grow in daily life into the image of the true Christ; to become more like Him. It is ours to train the souls of our pupils into an appreciation and knowledge of the truth as it is in Him; in other words to teach them to embody their knowledge into character, for character stands forth as knowledge and truth personified." (Gladys Holton.)

Lesson aim so excellent and strongly worked out that when discovered by pupil will overshadow the story itself. Not sacrificing the greater for the lesser-the moral-spiritual for simply moral. "Our souls live forever."

Carefully. c. Application. prayerfully thought out skilfully and lovingly given to the children-for today by the more direct method, for the long to-morrow largely by reaction. "God has so planned that what we plant in a human soul may bloom perennially. We have no right to plant carelessly, since we have no power to re-set our plantings."

Thank God that you teach for time and eternity. Get up on the heights. See the splendid prospect God sets for those who teach in His name." (Brambaugh.)

3. Testing Results.

a. Attitude of pupil in class. b. Expressions from pupils.

c. Observation of pupils outside of School.

4. Consistency.

a. "The teacher must be what she wishes her pupils to become."

Second Subject: "The Value of Questions." (Paper, by a Stake or Local Worker, to be followed by general discussion.)

I. Questions used in Actual Instruction. "The powers of the soul are developed and trained only by occasioning their right activity. It is the act of the soul upon the fact of knowledge that is most significant. Ponder this well. We see again how impossible it is to be content to tell facts to pupils, no matter how receptive their minds may be. We talk too much to our pupils. We do not encourage them to talk. It is what they say to you, what they think before they say it, and what they think with it, that is most important." (Brumbaugh.) Wise use of questions a potent

process in securing soul activity. Failure to question leads pupils to simply drift with the story,

passive and inert.

Direct telling vs. indirect.

Stimulate enquiry. Give to pupils the joy of discovery, and added power of thought ability.

The passive and receptive quality of soul changed to the active and expressive, by questions.

I. During giving of lesson (story).

- a. To exercise the mind of the pupil.
- b To give opportunity for pu pil to clothe thought in
- c. To make the fact and its significance the

2. At End of Lesson.

a. To deepen impression of facts.

b. To test the teaching. (Did child get the truth the teacher endeavored give?)

c. To make sure the aim has

been discovered.

d. To lead the pupil to see how to make the application of the lesson truth in his own life.

II. Purpose of Reviewing last lesson. 1. To ascertain the knowledge of

facts, and deepen impressions. 2. To ascertain the effect upon the character of the pupil and further impress the truth.

3. To prepare the mind for today's lesson.

111. Methods for Review.

1. Introduction. Importance of making a good beginning.

a. A good question.b. Telling part of story.

c. Pictures.

d. Memory Gem. 2. Question Method.

> a. Questions that make children do the thinking. Questions should not suggest answer.

b. Complete answers as far as possible.

c. Avoid monotony.

d. Sequence of points followed.

e. Develop aim.

3. Other Methods (Devices).

a. Pictures.

b. Proper names.

c. Have children question -boys question girls and reverse.

d. Describe mental pictures. having children fill in.

IV. Necesity for Preparation.

1. To question well is difficult, therefore the need of thought and study.

V. Holding Attention.

1. Interest and animation shown by teacher.

2. Voices of pupils.

3. Politeness demanded of puplis,

4. Reaching the backward.

5. Repetition of correct answers.

Going back to the child who failed.

6. Attention of pupils depends very largely upon the teacher's thor-

ough preparation.

"Seek in every way to awaken kindly interest and enthusiasm about the lesson. But in doing this let us remember that we cannot give more than we possess; we cannot raise the minds of others above the level of our own; and therefore it is important that our manner should show a warm interest in the subject, and that our love for sacred truth should be so strong as to convey itself, by the mere force of sympathy. into the hearts of those whom to instruct." undertake (Fitch.)

V1. Benediction and adjournment 12.15

Kindergarten Department.

- Roll call.
- 2. Practical demonstration of a preparation meeting (To be given by the teachers of one of the Sunday Schools of the Stake).

a. Co-relation of previous study of

the lesson.

(1) Selection of the aim.

(2) Deciding on mental pictures.

(3) Application.

- b. Program for the day.
 - (1) Songs, prayer, rest exercises,

Discussion.

3. Subject: "How can we lead the children to have proper reverence for sacred things ' (Paper by Stake or Local Worker.)

a. External conditions.

(1) Clean and sanitary rooms.

(2) Beauty and harmony in decoration.

(3) Music. b. Teacher.

(1) Her example and influence. Make clear with specific instances to illustrate each point.

Discussion.

4. Report of Cradle Roll. (By Stake Supervisors.)

5. Benediction and adjournment at 12:15.

GENERAL SESSION.

2:00 p. m.

For all Sunday School workers and the general public.

1. Singing Song," (Suggested: "The Joyful No. 244, Deseret Sunday School Songs).

2. Prayer.

3. Singing (Suggested: "Oh, it is Wonderful," No. 254 D. S. S. S.).

4. Roll Call. Announcement of attend-

ance at department sessions.

5. Topic: "Our Sunday Schools: the Promise of the Future." (Five-minute talk by member of the Superintendency of each stake represented).

6. Vocal Music, under supervision of

Stake choristers.

- 7. Topic: "Some methods that make for efficiency." (General Board mem-
- 8. Vocal Music, under supervision of the Stake choristers. (Between remarks of General Board members).
- 9. Singing (Suggested: "The Lord is My Shepherd," No. 212 Deseret S. S Songs).
- Benediction.

Secretaries' and Treasurers' Department.

George D. Pyper, General Secretary; John F. Bennett, General Treasurer.

Revision of Rolls.

Rolls should be revised but once a year, and then under the direction of the superintendency; no name should be stricken therefrom except in case of death, removal from the ward or absolute refusal to return to the school (and as to the latter, only by direction of the superintendency), but at the beginning of the year the names of those members who have not been in attendance for six months yet who still reside in the ward and have not absolutely refused to return to the school may be taken from the active roll, and placed on the supple-

mental roll, which latter should be known as the "Missionary Roll," and be made the basis for missionary work until the names thereon are stricken off by being replaced upon the active roll or for one of the three reasons given above.

Union Meeting.

It is suggested that at the December Union Meetings and those held early in January the subject of Annual Reports he considered by the Secretaries. Treasurers might profitably discuss their methods of keeping accounts and bringing down "balance on hand, January 1st."

Choristers and Organists' Department.

Joseph Ballantyne, Chairman; Horace S. Ensign, Geo. D. Pyper and Edward P. Kimball.

While Shepherds Watched.

An Old Carol in a New Setting by Frank Moore Jeffery.





Union Meetings.

For 1916, it will be the purpose of the Music department of the Deseret Sunday School Union Board to suggest topics for discussion at the monthly Union meetings. It is desired that the choristers and organists' department adhere strictly to these programs, that uniformity may be established. Where Union meetings are held less frequently than once each month, programs from those suggested in the Juvenile Instructor may be selected for discussion. That we may be of assistance to the organists, the purpose will be to publish periodically organ music suitable for marches and also music devotional in character. Questions of general interest, if submitted to the committee, will be answered by special articles in these columns.

Program for discussion at the January Union meetings in the Choristers and Organists' department: L. "Time Beating."

- - a. How to beat time.
 - b. Its value in directing.

- Helpfulness in securing proper accent.
- Mannerisms. d.
- Practical illustrations from selections in the Deseret S. S. Song Book.
- Questions and discussion.
- 11. March Music.
 - 1. Selection of Marches.
 - Marches written or arranged especially for the organ versus piano music played on the organ.
 - b. Semi-popular or common secular airs as marches.
 - c. March-compelling music.
 - d. Frequent changing marches to stimulate inter-
 - 2. Elements of Good March Playing.
 - a. Rhythm.
 - b. Touch (staccato or legato?)
 - c. Tempo.
 - d. Interpretation, expression.
 - 3. Preparation.

Opportunities.

Life, your life and mine, the humblest and most prosaic life, is filled, crowded, with the most beautiful, the most glorious opportunities; even the seamy side of it is sewelled with splendid chances of manhood and womanhood; every day and every hour the good angels of our destiny are whispering, singing, shouting their invitations in our ears to take from the open hand of time treasures of immortal worth.-Washington Gladden.

Not a day passes over the earth but men and women of note do great deeds, speak great words, and suffer noble sorrows. Of these obscure heroes, philosophers, and martyrs the greater part will never be known till that hour when many that were great shall be small, and the small great.-Charles Reade.

Parents' Department.

Henry H. Rolapp, Chairman; Howard R. Driggs, Nathan T. Porter and E. G. Gowans.

Work for January.

Calendar Subject: Parents' Class Library.

A slight change in the plan is pro-

posed.

In the last number of the Juvenile it was suggested that the two books, "Training the Boy" and "Training the Girl,' by Dr. Wm. A. McKeever, be reviewed during the month, on the second and fourth Sundays. We propose now that the calendar Sunday be used to review these two books.

Let two members of the class be appointed to introduce these excellent volumes to the class, one to take "Training the Boy," the other, "Training the Girl." About a half hour should be devoted to

each book.

To review a book, First, give briefly the contents in general, stating what subjects are treated. The preface and the chapter headings will help give this general survey. Second, choose some chapter that impresses you and give more in detail its contents. Passages may be read from it; or, various good points throughout the book may be read. Give the parents opportunity then to ask ques-

tions or comment briefly.

The purpose of this lesson is, as already stated, to introduce the parents to books that every parent should know. The books should then be made the beginning of the Parents' circulating library. They should be placed either in the public library, or in charge of a member of the Parents' Class, regularly appointed as assistant Sunday School librarian, and they should be set going among the parents, according to the plan given in the last Juvenile. (See Novem-

ber number.)

We hope that the supervisors will take this matter seriously, and see that their classes are provided with these books at once. A few cents from each member of the class will be sufficient, or each member may be asked to contribute one book. Give the members a chance to volunteer to make the beginning, by buying one volume. Others may follow in their turn later as other books are recommended. In this way a fine library can gradually be built up and the habit of reading cultivated systematically among our parents.

Get at least one volume of each of the

books named for January:

"Training the Boy," McKeever, \$1.50; \$1.60 postpaid.

"Training the Girl," McKeever, \$1.50;

\$1.60 postpaid.

Make sure that these books are re-

viewed during January.

For a time the calendar, or the local Sunday, or both, may be devoted to these Book Reviews.

Books for February.

In order that there may be no delay in this work, the books recommended are being announced two months ahead.

For February the following books are

offered:

"Your Child Today and Tomorrow," Gruenberg, \$1.25; \$1.35 postpaid.

"Town and City," Jewett, 60c; 65c post-

paid

These books may be had at the Desert Sunday School Union, 44 East South Temple, Salt Lake City.

Regular Lessons for January.

Evenings at Home.

A great deal has been said throughout our Church recently about the Home Evening. A movement is on to draw fathers and mothers back to the fireside—to give them a chance to enjoy one another. It is an excellent thought. The parents' classes should cultivate the movement among them by giving it positive encouragement—positive encouragement, we repeat, not mere preaching about it.

To that end we propose as the regular work for January a study of stories for both parents and children. Nothing is better, we feel, to keep the family at the fireside than good stories. The problem is: What are good stories? The following address will help us to solve the problem and guide our discussion to profitable ends.

Stories True and False.

By Howard R. Driggs.

The child very frequently asks the story teller this question: "Is it true?" and the story teller is often put to her wits' end to know just how to answer the question. The mother is distressed

when the child asks, "Is there a Santa Claus?" A good many parents have been very much perturbed when teachers in the district schools have given to children stories that seemed to them false, untrue—absurd, in fact. Parents have, very legitimately, questioned the right of the teacher to impose upon the child some of these stories.

I want to face with you today, squarely, the problem, "What are true stories, and what stories are false?" I think it is a child's right to have stories that are true. But I do not believe that we have any right, on the other hand, to limit a child to the story that is simply true to fact. If we do this we shall leave out the parables of Christ as well as a great many other wonderfully true stories that are not true to fact and yet they are true. Because it is true to fact is no sign that it is a good story. There are other ways in which a story may be true. A story may be true to life without being true to fact; and a story may be true to truth.

The story of the "Bird's Christmas Carol," by Kate Douglas Wiggins, the story the "Great Stone Face," by Hawthorne, and a host of other stories that I might mention are not true to fact. The events in them probably never happened except in the mind of the one who created them. At the same time, we cannot discard these stories. They are true to life and they help us to interpret life far better than we could without them. One chief purpose of the story is to open the eyes of men to the world about them.

I think nothing has ever done more to bring about the proper observation of Christmas than Charles Dickens' "Christmas Carol." Nobody can read that story without having a greater love for his fellow men, and a stronger desire to be more charitable. This story is purely imaginative; but it is wonderfully true to life.

The story may also be true to truth. It may bring to the mind of the one who hears it some truth, illuminated, held up in the great light which a story can throw upon a truth. The parables of Christ are instances of this. It was the custom in olden times to teach the truths of life by means of stories. Thus came our many interesting fables and parables. People can remember a great truth when it is put into living, breathing form. We can remember the truth that is taught in the Prodigal Son, far longer because it comes to us in the form of human beings in action.

Sometimes, a moral story, strictly speaking, defeats its own purpose. The moral story may be good, but if its moral

is the only thing, then you are likely to disgust the child with it. If the story is good in spite of the moral, you are likely to get the truth pretty well impressed in the child's mind. In his parables, Christ does not insist on the moral.

There are three kinds of stories from the moral standpoint: the moral story; the immoral story; and there is the unmoral story. The immoral story, we certainly do not want. The moral story is the one which should receive the most emphasis. There is a place for the unmoral story, too. The story of "Little Black Sambo," the story of "The Three Bears," the story of "The Ginger-bread Man," the story of the "Wonderful Wizard of Oz," and other like stories are told simply because they give entertainment-because they are artistic and full of innocent fun. Such stories may be given sometimes, simply as a rest exer-They do not mean to teach a cise. moral.

We put roses or other flowers on our table. Why? Is there any moral in the rose? Is there any moral in a sunset? in the snow-capped mountains? No, they are simply beautiful, that is all, and beauty is its own excuse for being.

A beautiful story may have a spiritual uplift which we cannot measure, and yet, it may carry no special moral. We don't plant lawns in front of our houses because of any moral they teach us. Nor do we clean up, of a Sunday because of any moral in that act. In it, however, is something that makes us better. If we can get the child to live in an atmosphere of perpetual beauty, we have gone a long way in teaching him to take a delight in things godly, because God is beautiful.

There are some kinds of so-called moral stories that I think embody an untruth. Here is an illustration: "Johnny was a good little boy. Jimmy was a bad little boy. Johnny always cleaned up and went to Sunday School whenever his mother said so, and he was always ready and on time, he never gave the teacher any trouble, he was really the ideal little boy. Jimmy was a little ruffian who paid no attention to anybody except himself. When Johnny's mother got him ready to go to Sunday School and started him off, Jimmy said, "Where are you goin'?" "To Sunday School." "Do you think I'd go to that place! Let's go fishin'." "Mama sent me to Sunday School, and I'm going." But finally Jimmy overrules Johnny's objections and they go fishing. They must cross a creek, and when they are crossing, Johnny falls into the creek and is drowned. That's what comes from disobeying your

parents and not going to Sunday School."

I haven't much faith in the efficiency of a "made-to-order" story like that. It isn't true. That isn't what happens nine hundred and ninety-nine times out of a thousand. The thing that happens usually is that Jimmy and Johnny get a good string of fish and have a good time. If you think you are going to beguile children into the kingdom of heaven by leading them with false stories, you may find yourselves mistaken. You can get them once, but you won't get them a second time. There are better ways to lead a child to do right.

The following illustrates a really true moral story: "There was a little boy who could not be held down. He was always running out and giving his mother a great deal of worry for fear that he might get into trouble. She feared it so much that one time she hit upon the plan of keeping that little boy very close by her. She tied him to her with a long apron string. He did not feel so bad for the first few hours. It was a kind of novelty to be tied to his mother; but after a time it became rather irksome to the child. One day he picked up the scissors, and when his mother was not looking, he clipped the string, slipped out of the door and ran out into the fields. He picked flowers and had the finest time of his life. In the midst of his rambles, while he was chasing the butterflies and trying to get the flowers, he came to the mountain side. He saw, hanging over a large cliff, the most beautiful blossoms he had ever seen. reached to get them, slipped and fell, but just as he was about to be plunged over the face of the cliff to his destruction, something caught and held him. When he pulled himself back, he found that he had been saved by his mother's apron string.

Is the story true?

It isn't true to fact, but it is true to life and true to truth.

The trouble with most of the stories portrayed in cheap books, in plays, and in the moving picture is that they are distorted—untrue. They are not true to fact, nor true to life, nor true to truth.

As an example of such a story: Some girl goes to the city. She becomes a maid to some rich person and during the time she is working for this person, his son happens to be out riding when his horse throws him off and breaks his leg. The girl helps nurse the injured man. The kindness ripens into a very desperate love affair. And then the father commands the girl to leave his presence forever. You have seen it on

the stage. The girl flees from the door and the bov is broken-hearted. Then there comes more chapters of trouble and tribulation. Finally it develops that this girls is the daughter of Duke De Maupassant, or some other terrible fellow, the father is reconciled, and they are married and live happy ever after.

Stories of this sort furnish just two things that captivate the child's mind. The first one is action. The second is sensation. But many people will say, "It has a good moral. This boy is brave, helps the poor and does other com-mendable acts." The trouble lies right here: they are fundamentally false. The thing that most of these stories do is to bring the hero or heroine face to face with a real difficulty, and then by some trick of fortune, land him or her in the lap of luxury—luxury that is not earned. This feeds the growing desire on the part of boys and girls in this country to acquire something for nothing. There are thousands of boys and girls today who are willing to sacrifice even honor for luxury. There are girls who will throw aside a boy because he cannot dress in the latest fads, because he cannot follow all the foibles of society-send the roses and the "Pink Lady" Chocolates just at the right moment, or who will not spend half his salary to treat her to ice cream sodas. He has too much sense.

Contrast with this the well-known story of Cinderella. It is a fairy story, but is it true? It is truer than the false stuff that I have just been relating. It is true to truth. Let us see just how. Here is the central truth. It is true that true worth will rise; will one day find its own. It may not be in just the same way that Cinderella found her own, and we may have no magic about it, but this is one of God's eternal truths—true worth will find its own. The girl who accepts the work of life that comes to her in the spirit that Cinderella accepted it, will one day come to her own. In the olden days the reward of every girl who was worthy was a prince. I wish that every worthy girl today could find a prince. One trouble is, too many girls do not find their princes because they do not know how to tell a prince when they see him. They think a real prince has to wear cuffs on his arms and sometimes on his trousers, and they think that he has to walk the streets in dancing pumps while his father does chores. Boys too often think that a real princess is one who lies on the sofa and reads a dime novel while her mother washes the dishes. If you want to discover a real prince you should see him in his working clothes when he is not looking. If you would find a real

princess you are more likely to discover her in the kitchen than in the parlor.

The fairy tale was created primarily for entertainment. It is a story that has great charms for childhood. The pleasure it brings amply justifies our giving wholesome fairy tales to children. But besides this, these and other old time tales often embody a great truth of life which makes them well worth while. Care should be taken, however, in selecting fairy tales. Get for your children such books as The Fairy Readers, by Baldwin; Rhymes and Stories, Lansing; Fairy Tales Every Child Should Know, Mabie; and you need not fear the results.

Nor must we forget our Pioneer stories. They are true in every way and wholesome. It is a sacred duty for us to gather stories of our mothers and fathers, to preserve them. This is one of the choicest heritages we have—the stories of our ancestors. They have left behind a record of fortitude and courage that is sublime. Find true stories. They may have been worked out in these real lives, or they may have been created by master writers. They may be true to fact, true to life, true to truth. Make sure that they are true, that you are not teaching the child the semblance of truth on a false foundation.

Lesson 1. True Stories.

Read carefully the foregoing address and then discuss the following points:

1. In what different ways may a story

be true?

2. By giving one of the parables of

Christ show what is meant by the saying, "true to truth."

3. How may a moral story defeat its

own purpose?

4. What justification is there at times

for an unmoral story? Illustrate.

5. Give an example of a really good moral story, such as "The Crooked Tree," "The Good and Bad Apples," "The Stone in the Road" or some other that may have impressed you strongly in your childhood.

6. Have "Moni the Goat Boy," "The Golden Windows" or some other good moral story given in substance to the

Lesson II. Fairy Tales and Fiction.

1. From what viewpoint should the fairy tale, or fiction, be judged as to their truth?

2. What is usually wrong in the cheap story? Discuss the common stories of the "movies," as being "true to life" or

truth.

3. How are many fairy tales really true? Have such a story as "The Golden Touch" or the "King of the Golden River" given to the class as illustrative.

4. What else justifies the giving of

well-selected fairy tales to children than

any moral consideration?

5. What is a really uplifting piece of fiction that you would recommend to

parents?

Have some members report briefly on Dickens' "Christmas Carol," "The Great Stone Face," "The Birds' Christmas Carol,"

A Christmas Lullaby.

By Sarah M. Williams.

Lullaby, little one hush, thee, and sleep, Christ and the angels their vigils will keep. Rays of the Holy star shine over head: Moonbeams are playing about thy wee bed; Softly the throbbings of Christmas bells near Peal from the steeples in melody clear. Joyousness, gladness and love shall abound, For lo, in a manger, the shepherds once found A little child sleeping, a baby like thec Jesus, who, loving all children, will see And smile in remembrance as I pray tonight Christmas for you with its blessings be bright. May His peace attend thee while tiny stars peep, Lullaby, little one hush thee and sleep.

Theological Department.

Milton Bennion, Chairman; John M. Mills, Geo. II. Wallace, Edwin G. Woolley, Jr., and Elias Conway Ashton.

Second Year—Lives of the Apos-

LESSONS FOR JANUARY.

[By Edward H. Anderson.]

Lesson I. The First Twelve Apostles.

(For Second Sunday in January.)

Introduction.—Jesus Christ, the Only Begotten Son of God, came into the world and founded the primitive Church which because of Him was called the Christian Church. He was alone to begin with; and when the time was ripe, He went among the people teaching them the true plan of salvation which is nothing more nor less than how to live here and hereafter in accordance with the will and desire of our Father in heaven. He converted a few to this plan, and from among these He chose Twelve, and taught them the gospel, and to be messengers to assist in the work which He had been sent of his Father to do.

Who these were, their qualifications and functions, how they were chosen, what was their commission or authority, and finally something of the life of each—are a few of the important points to be considered before we take up the story of their acts and teachings which will form

the main subjects of this study.

Meaning of Apostle.—Those who are familiar with the proper meaning of the Greek word for apostle, tell us that it means an ambassador who not only carries a message, but who also represents the sender—literally, one who is sent forth, as in Matthew 10:5. The Lord has given the meaning to the Prophet Joseph Smith, in a revelation received in 1835, in which it is said, "The Twelve travelling counsellors are called to be the Twelve apostles, or special witnesses of the name of Christ in all the world."

An apostle, therefore, does not altogether speak and act for himself, but for a higher Power that sent him. Even the Lord Himself is called an apostle by Paul (Heb. 3:11), who declares to his brethren: "consider the Apostle and High Priest of our profession. Christ Jesus." And this same thought is expressed by our Savior Himself in a prayer to His Father (John 17:18): "As thou hast sent me into the world, even so have I also sent them [His apostles] into the world." The obedient declaration of Jesus: "I came not to do my will but the will of Him that sent me," also justifies Paul in calling Him by the sacred

name Apostle and High Priest.

But while the meaning of Apostle embraces ambassador, messenger, envoy or legate-one having a commission from higher power to perform a certain mission,-an apostle not only possesses great authority, but also a wonderfully great responsibility connected therewith, for when he aets and speaks he acts and speaks by the power and in the name of the greater one who sent him. Hence the importance of the acts of the first apostles, chosen, instructed and sent forth by the Lord to deliver His message to the people who sat in darkness, to build up and establish His Church and King-

This same thought applies to the apostles of our day, for they, too, have been chosen and commissioned by the same Lord to be messengers of salvation to the nations, and to go forth among the lost sheep of the house of Israel, preaching repentance, and declaring the Kingdom of Heaven at hand, healing the sick, and giving comfort to the poor and needy.

The Twelve Chosen and Ordained.-As stated, our Lord began His mission among the Jews as a teacher without followers. His appearance among them marked the beginning of a cause which, after His death, resulted in the more perfect organization, by the chosen Twelve, of the Church of Christ as an independ-

ent movement.

One of the objects of the mission of Jesus, as it appears from the gospels, was to declare Himself, which He was, the Only Begotten Son of God come to establish the Kingdom of heaven. this end He vehemently condemned many of the practices of Judaism, declaring them false representations of the will and commandments of God; and called upon the people to accept Him as the author and revealer of the true and acceptable religious life-the plan of salvation.

He undoubtedly saw from the beginning that the Jews would reject Him: Even when He told them great truths, they were "filled with wrath" (Luke 4:29). He said, "No prophet is accepted in his own country" (Luke 4:23), "Many shall come from the east and the west, and shall sit down with Abraham and Isaac, and Jacob in the Kingdom of Heaven; But the children of the Kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth" (Matt. 8:11-12). See also John 2:19; 3:11, 14, 19; Matt. 8:12; 16:21-

23; and many other scriptures.

He therefore turned His attention to the gathering about Him and His doctrines, a company of disciples, or believers from among whom He might choose a select few who, after His departure, would be willing and prepared to carry on the work of establishing the Church and Kingdom. Hence, He chose from among them the Twelve, and sent these ambassadors and witnesses of the Lord forth to preach the saving message which He offered to the world.

These, according to Matthew, were: "Simon who was called Peter, and Andrew his brother, James the son of Zebedee and John his brother, Philip, and Bartholomew, Thomas and Matthew the Publican, James the son of Alphaeus, and Lebbaeus whose surname was daeus, Simon the Canaanite, and Judas Iscariot who also betrayed him.

The Twelve were to be the Lord's personal representatives, called, chosen, ordained, and taught by Himself to carry on the work of building up the Kingdom and preaching the gospel to the people. This is clear from his charge to them:

"He that receiveth you, receiveth me, and he that receiveth me receiveth Him

that sent me." (Matt. 10:4.)

"And He ordained Twelve that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." (Mark 3:14, 15.)

"After these things, the Lord appointed other seventy also, and sent them, two and two before His face into every city and place, whither He Himself would

come.

There is little further mention in the gospels of a more detailed selection of officers, for the organization of the Church, although without doubt Christ must have instructed the Twelve in the perfect plan, which they later taught and sought to establish, and which was left by the Founder of the Church to them to perfect after His rejection and crucifixion by the Jews. Upon them rested the responsibility of continuing and perfecting the work which the Master had founded.

Lesson 2.

First Mission of the Apostles.

(For Third Sunday in January.)

Given Power.-After the Twelve had been chosen and ordained, the Lord prepared them to be instruments in the expansion of the work which He had come to perform. The apostles had remained

in His company for some time since their ordination, during which period they had learned many things through close contact with their great Teacher pertaining to the message which He had to bear. "He ordained them" (Mark 3:14) "that they might be with Him; and that He might send them forth to preach." For the widening out of the work now about to take place, they had learned many precious lessons. They were now to be given power to go out in their holy callings to perform their duty as preachers of the gospel, and to be witnesses of Christ and His mission. That they might do so most effectively, He gave them "power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." (Matt. 10:1.)

Charged and Sent Forth.—Before they were sent on this their first mission, they were charged with certain commandments to guide their conduct, and as a matter of final preparation, much like our missionaries are charged before they go out into the nations to preach the same gospel message that Christ proclaimed to the world. The charge given the Apostles at this time contained not only instructions for this their first mission, from which they were soon to return, but many admonitions that were to be effective during all the days of their lives, and that were even to remain as guides to missionaries in His service for

all time to come.

They were sent forth to the house of Israel, in pairs, with these commandments ringing in their ears, to preach the gospel, heal the sick, cast out devils, to be witnesses for Christ, and otherwise to administer in the authority of their calling.

To send them out in pairs was a wise provision which has also been adopted in our day. Men may in this way counsel and study together; aid and protect each other in danger, and point out each others' faults, and so grow in grace and

wisdom.

And so, as the Lord sent forth His apostles, He charged them with these parting instructions, as given by St. Matthew, instructions all of which, barring only those few which were local to the time, every missionary should write upon the tablets of his memory and seek to obey, if he would avoid sterility in his

"Go not into the way of the Gentiles, and into any city of the Samaritans enter

ye not:

"But go rather to the lost sheep of the house of Israel.

"And as ye go, preach, saying, The kingdom of heaven is at hand.

"Heal the sick, cleanse the lepers, raise

the dead, cast out devils: freely ye have

received, freely give.

"Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes. nor yet staves; for the workman is worthy of his meat.

"And into whatsoever city or town ye shall enter, enquire who in it is worthy;

and there abide till ye go hence.

"And when ye come into an house, salute it.

"And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

"And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust

of your feet.

"Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.

"Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves.

"But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues;

"And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

"But when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak.

"For it is not ye that speak, but the Spirit of your Father which speaketh in

you.

"And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

"And ye shall be hated of all men for my name's sake; but he that endureth to

the end shall be saved.

"But when they persecute you in this city, flee ye into another; for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come,

"The disciple is not above his master,

nor the servant above his lord.

"It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

"Fear them not therefore; for there is nothing covered, that shall not be revealed: and hid, that shall not be known.

"What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops.

"And fear not them which kill the

body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

"But the hairs of your head are all

numbered.

"Fear ye not therefore, ye are of more

value than many sparrows.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

"But whosoever shall deny me before men, him will I also deny before my

Father which is in heaven.

"Think not that I am come to send peace on earth: I came not to send peace,

but a sword.

"For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-inlaw against her mother-in-law.

"And a man's foes shall be they of his

own household.

"He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

"And he that taketh not his cross, and followeth after me, is not worthy of me.

"He that findeth his life shall lose it; and he that loseth his life for my sake -hall find it.

"He that receiveth you receiveth me, and he that receiveth me receiveth Him

that sent me.

"He that receiveth a prophet in the name of a prophet shall receive a prophet's reward: and he that receiveth a rightcous man in the name of a righteous man shall receive a righteous man's reward.

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise

lose his reward."

The Twelve Return.—Where the apostles went and how long they labored on this first mission, we are not informed in the scriptures. To the Lord Himself, in His personal ministry, while they were absent, many important events took

place. The apostles returned about the time of the execution by Herod of John the Baptist in prison. They told Jesus of all they had done and taught. They had gone through the towns preaching the gospel of repentance; had cast out many devils, and had anointed with oil and healed many that were sick everywhere. (Mark 6:12, 13; Luke 9:10.) But only little is recorded in the gospels of their labors and ministrations. Their preaching, however, must have created much speculation respecting Jesus, stirred up much interest in the work of our Lord, and was, without doubt, the means of greatly spreading the new doctrine in the regions where they visited. The signs following them bore evident witness of the great Power by whom they had been commissioned, as well as the majesty of the priesthood which they bore.

Similarly, the Seventy, who were called by the Savior on another occasion, were likewise able to testify on their return. They reported that even the devils were subject unto them, through the name of

Jesus. (Luke 10:17.)

Lesson 3.

Calling and Personality of the Apostles.

(For Fourth Sunday in January.)

The calling of the first Twelve Apostles, and their personality, will form a few lessons for our consideration. Let us consider them in the order named in the gospel of Matthew, and give a brief

sketch of them individually.

Peter.—When Andrew brought Simon Peter, his brother, to Jesus the latter on beholding him said, "Thou art Simon, the son of Jonas: thou shalt be called Cephas, which is by interpretation, A He was originally a fisherman, with his brother Andrew, and they were partners with James and John, the sons of Zebedee. As Jesus walked by the sea of Galilee one day He saw Simon and Andrew his brother casting a net into the sea. It was then they received their call in these words uttered by the Savior: "Come ye after me, and 1 will make you fishers of men" (Mark 1:16-20). They left their father Zebedee in the ship with the hired men and straightway forsook all and followed Jesus. (Compare Luke 5: 1-11.

The early home of Peter was at Bethsaida, and it is possible that he and his partner-fishermen were friends long before they followed Jesus. Among the traits of character which the life of fishermen would necessarily develop, in naturally healthy characters such as the sons of Zebedee and their partners, are courage, vigor, resourcefulness. Traditionally Peter is considered a rough, uneducated peasant, which is perhaps an exaggeration of one side of the truth; but, as F. H. Chase, writing for Scribner's "Dictionary of the Bible," remarks, while he was without the formal educational training which fell to the lot of St. Paul, Peter must have had close knowledge of the Old Testament, and with his brothers had the influence of a religious home and the synagogue. They also had some knowledge of Greek. And without

doubt they had felt the spell of the Messianic hope, as appears from Andrew's exclamation in John 1:41. Dr. Talmage ("Jesus the Christ," p. 218) says: "We are not justified in regarding him (Peter) as unlettered and ignorant. True, both he and John were designated by the council of rulers as 'unlearned and ignorant men (Acts 4:13) but this was spoken of them as indicating their lack of training in the schools of the rabbis; and it is worthy of note, that the members of that same council were amazed at the wisdom and power manifested by the two whom they professed to despise."

Of the character of Peter to whose nature we shall have further occasion to refer in this study it is said by Dr. Talmage ("Jesus the Christ," p. 219): "In temperament Peter was impulsive and stern, and until trained by severe experience, was lacking in firmness. He had many human weaknesses, yet in spite of them all he eventually overcame the temptations of Satan and the frailities of the flesh, and served his Lord as the appointed and acknowledged leader of the Twelve."

Peter is named as the first apostle in the various enumerations in the scriptures, and Peter, James and John belonged to "the innermost circle of our Lord's associates and friends. They alone were admitted into His presence when He raised the daugher of Jairus, and at his transfiguration, and during the agony in the garden." (Farrar, "The Life of Christ," p. 135.)

Frederick Farar ("The Life of Christ," p. 237) refers to the generous, impetuous, wavering, noble, timid impulses of Peter's thoroughly human but most lovable dis-

position.

Though the time when, and the place where, Peter suffered death are in doubt, and not named in the scriptures, the manner of death, crucifixion, is implied in John 21:18-19. Peter himself (II Peter 1:14) said he was to put off his tabernacle soon, as the Lord had shewed him. It is traditionally believed that he suffered death in Rome toward the close of Nero's reign, between 64 and 68 A. D.

Peter, James and John, as resurrected beings ministered to the Prophet Joseph Smith, restored the Melchizedek priest hood, ordained and confirmed him to the apostleship which they held, and to be a special witness of the name of Christ, to bear the keys of the ministry and of the things which Jesus had revealed to them—confirming upon him the keys of the kingdom and the dispensation of the fulness of times, when all things both in heaven and earth are to be gathered together in one. (Doc. and Cov. Sec. 27:12, 13.)

Andrew.—Andrew was one of two youths who came earliest to Christ, and who received a testimony that he had been in the presence of Him who was the Desire of All Nations, the True Sceptre of Israel. "The other youth," so Farrar records, "suppressed his own name because he was the narrator, the beloved disciple, the Evangelist St. John."

Andrew was a brother of Simon Peter, and a son of Jonas, or John, and Joanna. His home was in Bethsaida, in Galilee, and he was a partner with his brother Peter, and with James and John in the fishing business on the sea of Galilee He had the honor with Peter of being called and promised by the Lord, "Follow me, and I will make you fishers of men." Prior to his meeting with Jesus, he was a disciple of John the Baptist, and from him had been taught to look forward to the coming of the Christ.

The gospel of St. John relates that the Baptist on one occasion pointed out the Messiah to him, saying, "Behold the

Lamb of God."

"Memorable as this testimony was," says Farrar ("Life of Christ," p. 76) "it seems on the first day to have produced no immediate result. But on the second day, when the Baptist was standing accompanied by two of his disciples, Jesus again walked by, and John, fixing upon Him his intense and earnest gaze, exclaimed again, as though with involuntary awe and admiration, 'Behold the Lamb of God!"

The two disciples heard him speak and they followed Jesus, who, seeing them, turned and asked, "What seek ye?" They answered by asking, "Where dwellest Thou?" Then Jesus gave the answer which always invites investigation:

"Come and see."

Andrew thereupon followed Christ, was taken by Jesus to His dwelling and spent the day there. Andrew was apparently convinced of His divinity, for the following day, he searched out his brother Peter, and, it must be surmised, enthusiastically exclaimed to him: "We have found the Messiah which is, being interpreted, the Christ." He then took Peter to the Lord who gave to Peter a new name Cephas, which by interpretation means, "A Stone" (John 1:35-42).

It is probable also that Andrew was instrumental in the call of Philip who was of the same city. Very little comparatively is heard of Andrew after his call, although tradition gives him a conspical

uous place among the Twelve.

Andrew is mentioned in John 6:8, in connection with the miracle of the loaves and fishes; and on the occasion when certain Greeks wished to meet Jesus, Andrew

and Philip told the Savior about their wishes (John 12:20-22). Andrew, with Peter, James and John, once had a private interview with Jesus, when they were told of the destruction of Jerusalem, and the signs of the latter days that should follow the preaching of the gospel and precede the coming of the Lord (Mark 13). Andrew is also mentioned in the first chapter of Acts (1:13) in connection with the Lord's ascension into heaven.

Much religious romantic literature clusters about the life of Andrew, in the writings of the early centuries of the Christian Era. A tradition of unknown date and questionable authenticity accredits him with preaching in northern Greece, Epirus and Scythia, and as being martyred on a cross shaped like an X, at about 70 A. D., but we have no authentic

records on these points.

James, the Son of Zebedee.-James I, called also the "greater" to distinguish him from James the son of Alpheus and James the brother of the Lord, was a son of Zebedee. His mother was Salome, who is said to have been a sister of Mary the mother of Christ, and who was present with Mary at the time of the crucifixion. If this is true, James and John his brother, were first cousins of the Christ. This may be one reason why their mother urged their claim to the highest position in His Kingdom (Mark 10:35-45; Matt. 29:20-29). It is a fact that throughout Christ's ministry James and his brother John were, with Peter, the preferred, apostles and probably were chosen by Christ to act as the head of His Church. These three witnessed the raising of the daugher of Jairus (Mark 5:37), were present at the transfiguration (Matt. 17: 12) and also accompanied Christ to the Garden of Gethsemane prior to His crucifixion (Matt. 26:36-37); and finally they administered in our day to the Prophet Joseph Smith in the restoration of the Melchizedek Priesthood (Doc. and Cov. Sec. 27-12; 'History of the Church," Vol. I, pp. 40-41, note).

James and his brother John were partners with Peter and Andrew in the fishing business and were engaged in mending their nets in their boat on the sea of Galilee when Christ called them to be His disciples in these words, "Follow me, and I will make you fishers of men." They thereupon left the boat with their father and the hired servants and fol-

lowed Christ.

There is a legend to the effect that James preached the Gospel in Spain and that after his death his bones were taken to Spain where they lent miraculous aid to the Christian armies of Spain in their wars with the infidel Saracens. A church

was built over his tomb and it became famous as a place of pilgrimage through-

out Europe.

James was the first of the Apostles to suffer martyrdom for the name of Christ. His zeal in the cause of the Messiah attracted the attention of Herod Agrippa, grandson of Herod the Great, and sister of Herodias who was the cause of the murder of John the Baptist. Agrippa was seeking to increase his popularity by suppressing the Christians and killed James with the sword shortly before the Passover, in the year 44 A. D. (Acts 12: 1-2). As a punishment for his iniquity, Agrippa was smitten by an angel of the Lord and eaten of worms.

Fourth Year-Jesus the Christ.

The General Board of the Deseret Sunday School Union has prescribed the new work, "Jesus the Christ," written by Elder James E. Talmage, as the text book to be used in the advanced classes of our Theological Department. The course of study thus presented will require two years for successful treatment in class, and the assignment of chapters for the several Sundays of the two-year period will be given in advance through the columns of the Juvenile Instructor.

Both teachers and pupils are urged to bear in mind the sacredness of the subject, and to devote themselves reverently and earnestly to the study of the Messiah and His mission. Students will derive great benefit from reading ahead of the prescribed lessons; indeed the entire work may be read and studied with profit apart from the specific preparation of the lesson for any particular day.

The abundant foot-notes and the notes following the several chapters are inserted as aids to the earnest student, who may desire to consider the several topics with greater fulness than that allowed by the limitations of the text. The notes are confirmatory or explanatory of the subjects treated in the text. It is not intended that all the references and notes be discussed within the class period.

Thorough preparation for each lesson, by individual reading and study of the pages assigned, is esential to effective discussion of the subject in class.

The lessons for January 1916 follow:

Lesson 1. The Preface; and Chapter 1, "Introduction."

Suggestive Questions and Exercises.

(For Second Sunday in January.)

1. Why do unbelievers in the divinity of Jesus Christ yet acknowledge Him to be the greatest personality in history?

2. What words do the letters B. C.

and A. D. stand for?

3. When and why was the birth of Jesus made the point from which all historic time should be reckoned?

4. Give some reasons for accepting the historical reality of Jesus Christ.

Lesson 2. Pre-existence and Foreordination of the Christ. (Ch. 2.)

(For Third Sunday in January.)

Suggestive Questions and Exercises.

1. Of what worth to man is his free agency?

2. Why did Christ champion this

cause in the pre-existent state?
3. Show how the doctrine of pre-existence of spirits is in harmony with the general doctrine of immortality.

4. Give instances of the affirmation of the idea of pre-existence in writings other than scripture.*

Lesson 3. The Need of a Redeemer. (Ch. 3.)

(For Fourth Sunday in January.)

Suggestive Questions and Exercises.

1. Give examples from every day life of vicarious sacrifice.

2. Show how many people are made to suffer because of the sins of others.

3. Explain how every one in a civilized society profits by the labors of others—both contemporaries and predecessors.

4. Explain the meaning of atonement and show its application in the atonement

of Jesus Christ.

5. What is meant by raising man from the temporal to the spiritual plane?

"To be truly devout we must not only do God's will, but do it cheerfully."— Francis De Sales.

^{*}Of these the Dialogues of Plato are among the best known examples.

Second Intermediate Department.

Horace H. Cummings, Harold G. Reynolds, J. Leo Fairbanks, and Adam S. Bennion.

Second Year—The Book of Mormon.

LESSONS FOR JANUARY, 1916.

[Prepared by A. S. Bennion.]

The subject for consideration in the second year of the Second Intermediate Department for 1916 is The Book of Mormon. Heretofore, this book has been used as a text, both by teachers and by pupils, but experience has taught us that in the hands of pupils the Book of Mormon has been far from a satisfactory text. In view of this fact, the General Board has endeavored to find a book more easily readable for the pupils, that they might be induced to make home preparation and thereby insure inspirational class recitations in the Sunday "The Story of the Book of School. Mormon," by Elder George Reynolds, formerly one of the General Superintendency of the Sunday School Union is, we believe, just such a book.

This book is in stock at the Deseret Sunday School Union Book Store, and copies ought to be ordered soon enough so that they may be in the hands of pupils for the beginning of the work in January. "To have a book for each pupil and to have each pupil bring his book to class" is a thoroughly good resolution for Second Intermediate teachers. Start the year's work with a strong determination to succeed in this one respect. It will mean success in the work

of your class.

"The Story of the Book of Mermon" will be the text for the pupil. It will be the basis of class discussion, but teachers, to be inspirational, ought to prepare from other books as well. Every successful teacher knows more or is learning more about the subject in hand than any of his pupils. We recommend, therefore, that teachers study together with "The Story of the Book of Mormon" two other books: The Book of Mormon itself, and "New Witnesses for God," volumes 2 and 3, by Brother B. H. Roberts. Teachers, let this year's work be an opportunity for you to "know" the Book of Mormon, that by so doing you may impress your pupils with a testimony of its divinity.

Suggestions for Fast Dav.

Where there are to be changes in classes or teachers, let those changes be made on the first Sunday.

If you are new to the class be prepared to give them the life of some character who has blessed the world.

Booker T. Washington, who has died within the month, offers a splendid opportunity. Read his "Up From Slavery," or "Putting the Most Into Life." The "Life of Helen Keller" is likewise

The "Life of Helen Keller" is likewise full of inspiration. Or choose the life of one of our leaders, or find a good story

appropriate to the day.

This question will then serve to bring out some good class responses: "Of all the characters that you have known or have read about, which one is your ideal?"

Then spend considerable time in making the assignment for the following Sunday, and in stimulating an interest so that the pupils will want to read the first lesson in their new book—chapter 1. Start the matter of preparation off with a yim.

Lesson 1.

(For Second Sunday in January.)

Pupils' Text: Chapter 1 of "The Story

of the Book of Mormon."

Teachers' Text: The same, and in addition the references in the Book of Mormon itself and "New Witnesses for God," volume 2, chapter 5.

An account of the reign of Zedekiah may be found in Jeremiah, chapter 52.

A map will be very helpful in fixing the journeys of the Nephites.

Some time might well be spent in reviewing the question, "What is the Book of Mormon and how did we get it?"

If the class has not prepared the first lesson—and it may not have formed the habit as yet—turn to the book and interest them in it by reading chapter 1, and then by discussing the essential points

If the class has prepared, a consideration of the following suggestive observations ought to develop an interesting dis-

cussion:

1. The introduction says that America was the first inhabited of all lands, so that when the Nephites came over from Jerusalem they were in a sense coming home. Doctrine and Covenants, Sec. 116, and Secs. 117: 118:11 hear upon this point.

2. The History of the Nephites begins with a vision: so does the History of the

Latter-day Saints.

Why did the Jews threaten to kill

Lehi? Call attention to what they did

4. Picture the sacrifice of Lehi's leaving a comfortable home to go he knew not where.

5. Notice the marked contrast between Nephi and his elder brothers from the beginning-almost as in the case of Cain and Abel.

6. Laman and Lemuel illustrate the truth that "The man who doesn't put his heart into his work never succeeds."

Review questions on the facts of the lesson will naturally suggest themselves.

There are two splendid memory passages in this lesson: Book of Mormon, chapter 3, verse 7; chapter 4, verse 13.

Assign and preview chapter 2 for-next

lessen.

Lesson 2.

(For Third Sunday in January.)

Pupils' Text: Chapter 2 of "The Story

of the Book of Mormon." Teacher's Text: As indicated in les-

A consideration of the details of the chapter itself ought to furnish an interesting discussion.

Point out the force of companionship for good or evil. Notice the influence of Laman and Lemuel over certain members of Ishmael's family.

Make clear the visions of Lehi and Nephi and emphasize the importance of our following the word of God toward the Tree of Life.

In the account so far, God has already come to Nephi's rescue a number of times. Recall instances when He has done so to our leaders or to our missionaries. Re-enforce the first memory passage.

Lesson 3.

(For Fourth Sunday in January.)

Chapter 3 of "The Story of the Book of Mormon."

Space will not permit further discussion at this point. Make use of your map. Ask stimulating questions on this chapter and on the preceding ones. Read verse 10, chapter 16, of the Book of Mormon for a description of the Liahona.

Notice the increase in Lehi's family. If the pupils question the possibility of such a voyage as that here chronicled, refer them to the one of Columbus, to those of early explorers, and to the hazardous ones of the vikings of the north.

Again drive home the first memory passages.

Make clear the difference between the two sets of plates kept by Nephi. See Book of Mormon, chapter 9, and "New Witnesses for God," volume 2, chapter 5. Show the wisdom of this dual record in the light of the translation of the Book

of Mormon by the Prophet Joseph.

Take every opportunity in class to read choice selections from the Book of Mormon itself.

Fourth Year-Old Testament

LESSONS FOR JANUARY.

[Prepared by J. Leo Fairbanks.]

Lesson 45. Solomon Permitted to Build the Temple.

Teachers' Text: I Kings 1-5, Pupils' Text (for general assignment): I Kings 3:1-15.

Topical assignment to individual pupils:

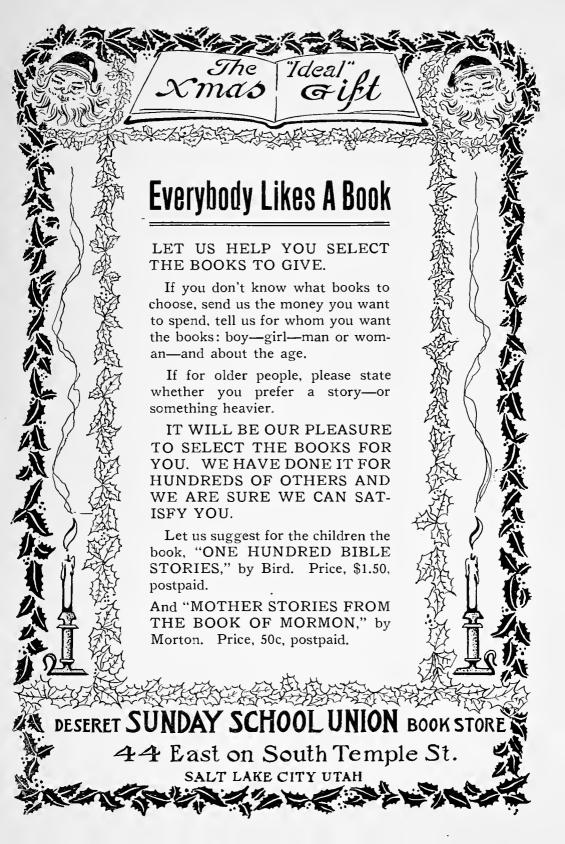
- I. Solomon Proclaimed King.
 - a. Adoniah's usurpation foiled. Kings 1:1-27.
 - Solomon made king by David I: Ъ. 29-40.
 - The beginning of Solomon's reign. 1:41-53.
- Solomon's Wisdom and Fame. П.
 - a. Prayer for wisdom. 3:1-15. (General assignment.)
- b. Solomon's wisdom displayed. 16-28.
 - c. Organization of the kingdom. 20-29.
- d. Solomon's fame spread. 4:30-34. III.
- Solomon Builds the Temple. Hiram of Tyre made a league with

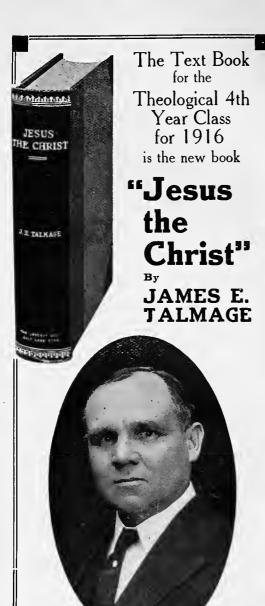
Solomon. Chap. 5. Predominant Thought: God freely gives higher wisdom to all who earnestly

seek it. Quote James 1:5. Review lesson 44. If your pupils use note books tell them to write the name

of last lesson and answers to the following questions: In which book of the Bible are the Israelite songs of praise recorded? Which Psalm is known as the Shepherd Psalm? What name do we give our praise songs? What is the most important point you learned in the lesson on Psalms? Quote orally 23rd Psalm.

Lesson Setting: Solomon succeeded to a united kingdom that spread from the Mediterranean to the desert and from the borders of Egypt to the Orontes River. All the nations within these bounds were under tribute. He was content to develop his country and made no efforts at further conquests. Solomon wished to rule well and began his reign with high ideals. His crowning work was building the temple. His wisdom is proverbial. He is the ideal wise man of the East. He gave up some of the provinces conquered by his father but estab-





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lished fortified outposts to protect his kingdom.

Solomon was probably less than twenty years old when he was called to assume charge of the kingdom.

Adonijah was David's oldest surviving son. He was handsome and ambitious.

Significance of the events in this lesson: (1) Historically, by marking the beginning of the most splendid reign in Israel's history. (2) Biographically, by showing traits of character that are worthy of emulation. (3) Practically, by showing the need of wisdom in self-control in the ordinary affairs of life, and in

seeking the good of others.

The Lesson in the Class: Show the high-mindedness of Solomon in seeking wisdom and his meekness and simplicity in expressing that wish. Bring out the thought that an unselfish choice of righteousness for the good of others always wins divine favor. Material advantages when prayed for do not always come. They are often a temptation. Wisdom and judgment insures the heart and mind against anxiety by giving assurance of divine protection.

True wisdom seeks the highest interests of one's people rather than oneself.

Lesson 46. Solomon, Whose Allegiance was Divided.

Teacher's Text: I Kings 6; 7:1-14; 8:1, 10-15; 9:1-14, 26-28; 11:1-14.

Pupils' Text (for general assignment):

10:1-13.

Topical assignment to individual pupils: I. Structures Erected by Solomon.

a. Building the Temple. I Kings 6:

- Finish of the Lord's house. I Kings 6:21-38.
- Solomon's Palace. I Kings 7:1-14. d. Dedication of the Temple. I Kings 8:1, 10-15.
 II. God's Covenant with Solomon. I
- Kings 9:1-14, 26-28.
- The Splendor and Wisdom of the III. Court. Chap. 10.
- The Evil ways of Solomon, I Kings IV. 11:1-14.

Predominant Thought: Even the wisest men cannot tamper with evil without a loss of their high moral standard. We cannot serve two masters. We cannot love God and mammon.

Pupils write in Review lesson 45. their note books the title of last lesson. Answer in the note book the following questions: How was Solomon's greatness shown at the beginning of his reign? To whom has God made an offer that will bring the greatest good to humanity? What is the greatest truth you learned from the lesson?

Lesson Setting: Solomon was a student rather than a warrior or an athlete. He had been raised in the court among the other royal princes and had been studious of the management of the affairs of state. His mother had been anxious for his welfare and was ambitious for his promotion. His great work was the erection of the temple.

Significance of the Events: (1) Historically, by showing the splendor of Israel at the zenith of its power. Biographically, by an acquaintance with one of Israel's kings of high ideals. (3) Practically, by illustrating the failure of a life that ceases to be of service.

The Lesson in the Class: Contrast Solomon's easy life with the life of great men who have struggled for their educations. How does the moral fiber of a man who is tested early and who rises from the ranks compared with those who have an easy time? How did Solomon compare with his own father?

Recount the work Solomon accomplished, (built the temple, strengthened his kingdom, fostered commerce).

Give size of the temple. How did he pay for his splendor? How did he collect the money?

How was he wise? Did he build hospitals, schools or places for the common people? He was rich. While people can master their riches they are safe, but when riches master them, wealth becomes an enemy. The danger of wealth is the temptation it throws in our way. Solomon was blinded by it. He had high ideals at first, but gradually they vanished. Read again his prayer. Did he seek the same purpose in his later life?

What had he lost? Wisdom, confidence of the people and the favor of God.

Truly, he built the temple to Jehovah but on a hill across the Kidron he built altars to the gods of his heathen wives. To this day that hill is called the Mount of Offense. His allegiance to foreign monarchs and strange gods cost him his kingdom and Israel her pure religion. Solomon thought he would not be influenced. He would be liberal and broad minded. "He began with a lofty purpose; he continued by compromising; he ended with a tarnished name. When he died there was no word of praise recorded. And Solomon loved the Lord: only—" It matters little how the sentence ends. The tragedy will be the same whatever the ending and whatever the name that may be written in the place of Solomon.

Lesson 47. Proverbs, or Wise Sayings.

Teacher's Text: Proverbs 6:6-8; 10:1-15; 15:1, 3, 5, 12-22; 17:22, 24, 27, 28; 18:9, 12; 20:1, 4, 13; 23:20-24, 31, 32; Ecclesiastes 10:8-10; 12:1.

Pupils' Text: Proverbs 10:1-15.

Topical Assignment: Give references under "Teacher's Text" to individual pupils for them to prepare.

Suggestive Truth: "The fear of the Lord is the beginning of knowledge" (Pslam 1:7), and "With all thy getting

get understanding" (4:7).

Review lesson 46. Ask pupils to write the title of last lesson and the book of the Bible where the story is found. How did Solomon get money to pay for his building enterprises? What did people think about the beginning of his reign? What was the secret of Solomon's failure? What did you learn from last Sunday's lesson?

Lesson Setting: People of olden time ascribed all of the Proverbs to Solomon, but the Book itself ascribes portions to

Agur and Lemuel.

"The character of the teaching of the book is not uniform, but on the whole it is best described as prudential rather than prophetic. It embodies what we are in the habit of calling 'good common sense.' There is an occasional maxim whose application to our own time may be doubted, and now and then one whose morality has been superceded by the higher standards of the New Testament but it is a precious legacy of practical counsel."—Gladden.

"Because Solomon is said to have spoken three thousand proverbs, some of which may be continued in the present book, the entire collection came in later ages to pass under his name, as the Psalms go by the name of David. Even in those portions of the book which claim Solomanic authorship a considerable number reflect opinions at variance with Solomon's characteristics. The book as a whole must be regarded as a compilation of sayings of many wise men in Israel."

In a general way they are the product of the religious and moral teaching of their day and are representative of the

literature of that period.

The Lesson in the Class: Ask children to quote some wise sayings of our day, as: "Penny wise and pound foolish," "Where there is a will there is a way." Give others. Tell the class that in all ages and among all people pithy sayings convey a wealth of meaning. They are terse and to the point and are intended to impress the mind. Those that are preserved in sacred writ had a spiritual and moral significance and were intended to raise the spiritual standard.

After the interest of the class is thoroughly awakened give the information contained under lesson setting, then call on members to repeat the proverbs that were assigned to them. Ask them all to hunt for proverbs and read the one they like best. Memorize one that the majority think is best. (See lessons 42 and 43 outlined in the JUVENILE INSTRUCTOR for February, 1912, pp. 96 and 97.)

First Intermediate Department.

Geo. M. Cannon, Chairman; Wm. D. Owen, Josiah Burrows and J. W. Walker.

Foreword.

How do you tell a story to children? Do you tell it so that it is like eating husks, and so that each child is glad when the story period is gone? Or do you present it so that their mental appetites are really fed and they breathlessly listen to every word and that they ask for more? In the Happy New Year of 1916 the second year class of the First Intermediate Department will have a series of biographics from the Old Testament. For January, it is designed to allow the local workers, under direction of their own lessons; as some have asked for this privilege for sake of the mental de-

velopment to be had by doing the work themselves. But it has been thought that stories as told by one who is esteemed one of our best story-tellers might serve a useful purpose, particularly to young teachers. So, at considerable expense, the JUVENILE INSTRUCTOR has obtained the right to publish in its columns three stories for the opening number from the pen of Mary Stewart as published in her charming little book entitled, "Tell Me a True Story."*

*The stories forming this month's lessons are from Tell Me a True Story: Tales of Bible Heroes for the Children of Today, by Mary Stewart. Copyright by Fleming H. Revell Company, Publishers.

Second Year-Old Testament Stories. Lessons for January.

Lesson 1. The Garden of Eden.

(For Second Sunday in January.)

Gen. 1:1-5; 2:4 to end.

When do you go to sleep? When it gets dark and night is coming, do you not?

And when do you get up? When the

light comes and it is morning.

Once upon a time there was no daytime. It was all night. Do you wonder how the people knew when it was time to go to bed and when to get up?

There were no people on the earth to go to bed or to get up. The world was a great, dark, dreary place with no people, nor animals, nor even grass upon it. There was no sun to shine by day, nor moon and stars by night.

But although there were no people living on the earth there was always one person in heaven. Do you know who?

God.

God looked down upon the poor, dark earth and said, "Let there be light." And there was light. And God called the light day, and the darkness night. And that was the first day in the world. After that God made the sun and the moon and stars, and set them in the sky to give light.

In the earth there were many tiny seeds of all the trees, and bushes, and flowers. But they could not spring up, because the ground was hard and dry, for no man had ever plowed it and no

rain had ever fallen.

So God caused a soft, gray mist to come up from the earth, to water all the ground and make it soft, and the seeds sent up little shoots, which grew tall and

green.

Then God took some dust of the ground and out of it He made a man. He breathed the breath of life into him and he became a living soul. God has breathed the breath of life into every one of us, and that is why we are living souls.

God wanted this first man to be happy. So He planted a garden eastward, in Eden, and there He put Adam, the man whom He had made. It was a very beautiful garden. There were soft green grass and bright flowers, and a river running through it to water it and keep it fresh. Every tree which is pleasant to look at and bears good fruit was planted in it. Among them there was one called the tree of the knowledge of good and evil.

It must have been a lovely place, and

for a time Adam was very happy, eating the fruit, and watering and gathering the flowers. But soon he grew lonely; he wanted something alive to talk to,—a dog, or a kitten, or even a little bird. So out of the dust of the ground God made animals, every beast of the field and every bird which flies in the air, and brought them to Adam to see what he would call them. Let us think of all the animals we can; then we shall know what names Adam gave to them in the Garden of Eden.

The animals must have been fun to play with, but shouldn't you have wanted also some one who could talk to you? You would have longed for a boy, or a girl and that was the way Adam felt. There was not a real helpmeet, or playmate, for him among all the animals. God had said, "It is not good that man should be alone. I will make a helpmeet for him," and He caused a deep sleep to fall upon Adam, and while he slept He took a bone out of his side, a rib. Out of that rib God made a lovely woman and brought her to Adam.

When he woke and saw her standing before him he was very glad. "This is now bone of my bone, and flesh of my flesh," he said; "she shall be called woman." He gave her another name too, Eve, and they lived together very happily in the garden of Eden, tending the flowers, caring for the animals and loving each other as they loved their Father

God.

Lesson 2. Forbidden Fruit.

(For Third Sunday in January.)

Gen. 3.

Do you remember about the beautiful garden where Adam and Eve lived? You know how happy they were, taking care of the flowers and playing with the ani-Every evening, when the sun had set and it began to grow dark and cool, God came to the garden and walked and talked with them. How they must have watched for Him, as children watch for their father to come home in the evening. That was the best part of the day. They ran to meet Him and told Him about all the things they had been doing, about the different flowers and trees and animals. It must have been very wonderful to see God and to hear Him speak, and how dearly they must have loved Him.

There were many fruit trees in that garden, and God had told Adam and Eve they might eat of the fruit of all the trees, except one. The fruit of the tree of the knowledge of good and evil He had told them not to eat, so as to teach

them to obey.

Well, one day Eve was walking in the garden, tending the flowers and plants, and talking to the animals. At last, in the middle of the garden, she came to the tree of the knowledge of good and evil. In front of it was a snake, and the snake said to Eve, "Has God indeed said that you shall not eat of any tree in the garden?"

Eve answered, "We may eat the fruit of every tree, except the tree which is in the middle of the garden, and God has said if we eat of that one, or even touch

it, we shall die."

The snake told her that this was not true. "Ye shall not die," it said. Then Eve looked at the fruit of the tree of the knowledge of good and evil, and when she saw how pretty it was and that it looked good to eat, she picked some and ate it. The rest she gave to Adam and he ate it, too.

Very soon the sun set and it began to grow cool and fragrant in the garden. That was the time God came to see them, and they were always watching for Him, but this day, after they had eaten the forbidden fruit, they were afraid, and when they heard God walking in the gar-

den they hid among the trees.

God called to Adam: "Where art

thou?"

And Adam and Eve came out of their hiding place and Adam said, "I heard Thy voice in the garden, and I was afraid, and I hid myself." That was a strange thing for a son to say to his Heavenly Father, that he was afraid when he heard Him coming, and hid. Why was he afraid? Because he had done wrong.

Then God asked him if he had eaten the fruit of the tree He had told him not to touch, and Adam said, "Eve gave me

the fruit and I did eat.'

God turned to Eve saying, "What hast thou done?"

Eve answered, "The snake tempted me,

and I did eat.'

So God punished the snake. He made him crawl, always flat on the ground, because he had tempted Eve. But Adam and Eve He had to punish most; He sent them out of the beautiful garden where He had walked and talked with them; and at the gate of the garden He placed an angel with a flaming sword in his hand which turned every way, so that no one could come again into that beautiful place.

Outside of the garden the ground was rough and stony, and there were no lovely flowers; only thistles and thorus. Adam and Eve had to work hard, very hard, to make anything grow, and they were sometimes sick and sad. But God loved them always, even though they had done

wrong. He punished them only to make them good. Before they left the garden He gave them coats of fur to keep them warm; and when they were truly sorry for what they had done, I am sure He came to them again and walked with them in the new garden which they had toiled so hard to make.

Lesson 3. Cain and Abel.

(For Fourth Sunday in January.)

Gen. 4:1-16.

When we love people very much, we often give them presents. I am going to tell you about two boys who brought presents to God. One was a farmer, who had a garden and raised fruit and vegetables, and the other was a shepherd, who took care of sheep and goats. The shepherd's name was Abel and the farmer's name was Cain. Each brought a present to God of what he had. brought some of his little lambs, and Cain brought some fruit. Abel brought his gift gladly; he was manly and honest and good. I think he loved giving a present to God, and his face was bright and joyful as he came with the lambs in his arms. But Cain's face was cross. He was not good, and I do not believe he took nice care of his garden. I think he let the weeds grow there, and he did not give his fruit at all gladly to God. So God was pleased with Abel and his lambs, but He was displeased with Cain, and the present he gave so unwillingly. made Cain very angry; he had not looked happy before, but now he went about sullenly, with a long face and a hanging

Then God spoke to him. He was Cain's Heavenly Father as much as Abel's, and He wanted him to be good. "Why art thou angry," He said, "and why is thy countenance fallen? If thou doest well, shall it not be lifted up? But if thou does not well, sin lieth at the door, crouching, ready to spring, but thou shouldst rule over him."

God meant that sin was lying like a baby lion at the door of Cain's heart. If Cain chose he could tame the lion before it grew big and strong, and teach it to obey him; but if he did not do it at once, the lion of sin would grow strong and fierce, and would make him sinful, too.

Then Cain asked Abel to go into the field with him, and Abel was glad to go, thinking Cain was willing to be friendly again. But no; while they were walking together in the field Cain turned and killed his brother. That crouching lion had grown strong and had got the better of him.

Now God spoke to Cain again, but in a different way. Before, He had spoken lovingly and sorrowfully, trying to make him good, but now His voice was very stern.

"Cain" He said, "where is Abel, thy brother?"

Cain answered, "I know not. Am I my brother's keeper?"

God said, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground. And now thou must leave thy home, and mother and father, and go into strange lands. All thy life thou shalt be a wanderer, hiding and fleeing over the face of the earth."

That frightened Cain; wicked as he was he did not want to leave his home and family, and he was afraid some one would kill him for having killed his brother. "My punishment is greater than I can bear," he said. "Behold Thou hast "Behold Thou hast driven me out this day from the face of the earth; and from Thy face shall I be hid, and it shall come to pass that every one that findeth me shall slay me."

So God, who was still the Heavenly Father of this man, gave him a sign by which he should know that He was watching over him and would not let any one kill him. We do not know what the sign was; perhaps it was a star in the sky, perhaps it was a mark on Cain's hand, something he could look at when he was far away to remind him that God was still watching him.

So Cain went away, and built a city, and lived all the rest of his life away from his father and mother, a lonely and

unhappy man.

Fourth Year. Lives of the Ancient Apostles.

[Stories by David O. McKay.] Our Lessons.

In this issue of the Juvenile and those that follow for 1916, will be found complete stories of the "Lives of the Ancient Apostles," the same as they will appear later in the Text Books for our Department, and which will form the basis for

cur lessons this year.

It will be necessary for the children to read the Juvenile as they would the Text Book. Therefore a plan should be worked out that will best fit conditions in the several wards and reach the end desired. The ideal would be a campaign for the placing of a subscription to the magazine in the home of every pupil. It would be well to consult your Superintendent with this end in view.

If this be deemed impossible, perhaps the forming of three or four reading classes at homes where access could be

had to the JUVENILE for the purpose of reading and discussing the stories as they come out once a month, would accomplish good results.

There is a general theme or foundation laid for the study of these lessons. As is beautifully told in the first lesson, everybody likes to hear about great men. And, further, nearly all young people choose as an ideal, some life or parts of different lives; they may be good or

they may be bad.

As the gem is chosen from the surrounding formations, so the child can be taught to select the desired ideals. The First Principles of the Gospel can be treated thoroughly and "the lives, acts and sayings of the Apostles used to emphasize the importance of those principles and ordinances as a means of sal-

Lesson 1. "Light-Fountains."

(For Second Sunday in January.)

"No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him he gives him for mankind."—Phillips Brooks.

"If any man seek for greatness, let him forget greatness and ask for truth, and he will find both."-Horace Mann.

"Nothing can make a man truly great but being truly good, and partaking of God's holiness."—W. Henry.

Everybody likes to read and to hear about great men. Children, and grown people, too, delight to learn how the leaders of men in the past have made the world better and happier by their noble deeds. And when, after many years have passed, people still see how much good those leaders of men did in the world, can still see the beneficial effects of their worthy deeds, worthy aspirations are awakened, and boys and girls of today desire to emulate the lives of these heroes of the past; for, as the poet Longfellow savs:

'Lives of great men all remind us We can make our lives sublime; And departing leave behind us, Footprints on the sands of time."

Every boy has somebody who becomes his ideal. Or perhaps there are more than one who form this ideal—one man, for instance, might be a good athlete. and the boy wishes to be just like him; another is a good violinist, and the boy feels that he, too, would some day like to be a musician; another is an able speaker, and the boy desires some day to be a great orator. But, sometimes, boys. and girls, too, for that matter, choose bad men for their ideals. This happens when young folks read trashy books or associate with trashy and evil-minded men. How unfortunate that little boy is who happens to read or to hear about some highwayman or robber, and has awakened in this young mind a desire to be like that bad man! How unfortunate for the boy who chooses for his ideal a man who smokes, and drinks and swaggers through life in idleness.

Thus we see that the lives of men become sign posts to us, pointing the way along roads that lead either to lives of usefulness and happiness or to lives of selfishness and misery. It is important, then, that we seek, both in life and in books, the companionship of the best and noblest men and women. Carlyle, a great English writer, says that "Great men taken up in any way are profitable company. We cannot look, however imperfectly, upon a great man, without gaining something by him. He is the living 'light-fountain,' which it is good and pleasant to be near."

If you will study the lives of these great "light-fountains" of the world, you will learn of at least one thing that has made their names endure. It is this: Each one has given something of his life to make the world better. They did not spend all their time seeking just pleasure and ease, and a "good time" for themeslves alone, but found their greatest joy in making others happy and more comfortable. All such good deeds live forever, even though the world may never hear of them.

There is an old, old story that a man from another planet was permitted to visit this earth. From a high mountain peak, he looked down upon the busy towns and cities of the world. Millions of men, like ants, were busy building palaces of pleasure, and other things that would not last. As he left to go back, he said, "All these people are spending their time in building just birds' nests. No wonder they fail and are ashamed."

All the truly great men of the world have built something besides "birds' nests." Out of the deep longing of their minds and hearts, they have brought forth gems of truth that have made the world richer. They have wrought deeds of love and sacrifice that have inspired millions. In so doing, they might have suffered; many indeed have met untimely death; but all who thus gave their lives, saved them. That which we do for God and our fellowmen lives forever; that which we do just for ourselves cannot endure.

"To have sown in the souls of men One thought that will not die— To have been a link in the chain of life Shall be immortality."

When we hear anything about a great man we want to know everything about him-where he was born, who his parents were, where he lived, how he played, with whom he played, in what kind of house he lived, where he went in swimming, where he fished, etc., etc. Such things about George Washington and Abraham Lincoln, for example, are al-What boy is there ways interesting. who doesn't like to hear about the poor boy Lincoln in the little log cabin in the backwoods of Indiana; to picture him there among the bears and other wild animals; to picture him sitting by the fireplace learning to cipher by using a piece of charcoal on a wooden shovel because he had no slate, no paper or lead pencil! Abraham Lincoln was a great and good man, and we want to know everything about him even when he was a boy, partly to help us become somewhat like him; for as Lincoln wrote,

"Good boys who to their books apply, Will all be great men by and by."

Unfortunately, we know very little about the boyhood days of the Ancient Apostles, about whom we shall read in this little book. It is true we can partly judge of what kind of boys they were by the kind of men they became; but the little incidents of childhood and youth, which tended to mould their character. and in which we now would be so interested, though nineteen hundred years have passed, were never written, and shall never be known. They grew to manhood before the opportunity came for them to render that service to the world which has made their names immortal.

In one respect, however, they were the most favored men the world has known, because they had the privilege of associating daily—almost hourly, for about two and one-half years, with the Savior of the world. No wonder, then, that they became great, when they had such an example of true Greatness constantly before them. As soon as they learned to love Jesus, they desired to be like Him, and so remembered His teachings, and tried to do as He said. Surely it will be good for us to get acquainted with such men.

Just think! The only reason the world knows anything about them is because having met the Savior, they made Him their guide in life. If they hadn't, no-

body now would know that such men had ever lived. They would have lived and died and been forgotten just as thousands of other men in their day lived and died and nobody knows or cares anything about them. Just as thousands and thousands are living today, wasting their time and energy in useless living, choosing the wrong kind of men for their ideals, turning their footsteps into the road of Pleasure and Indulgence instead of the road of Service. Soon they will reach the end of their journey in life, and nobody can say that the world is any better for their having lived in it. At the close of each day such men leave their pathway as barren as they found it—they plant no trees to give shade to others, nor rose-bushes to make the world sweeter and brighter to those who follow-no kind deeds, no noble servicejust a barren, unfruitful, desert-like pathway, strewn, perhaps, with thorns and thistles.

Not so with the disciples who chose Jesus for their Guide. Their lives are like gardens of roses from which the world may pluck beautiful flowers forever.

Lesson 2.. Peter: Early Life and Surroundings.

(For Third Sunday in January.)

"It is with youth as with plants, from the first fruits they bear we learn what may be expected in future."—Demophilus.

Flowing north from Utah Lake through part of the Great Basin, and emptying into the Great Salt Lake, the Dead Sea of America, is the river Jordan in Utah. Utah Lake is fresh water and abounds in fish; Salt Lake, as its name suggests, is so briny that no fish can live in its waters. To President Brigham Young and the worthy band of Pioneers, the Salt Lake Valley with the "Dead Sea" reflecting the glorious rays of a July sun, was indeed a "promised land"

ing the glorious rays of a July sun, was indeed a "promised land."

Away across the Atlantic Ocean, stretching along the east shore of the Mediterranean Sea is another salt sea, another river Jordan, and another fresh water lake, and the river flows through the "Promised Land," or the Land of Canaan. However, if you will refer to a map of that country, you will see that the relative positions of this lake, river and sea are just opposite in direction from these in Utah. In the holy Land the fresh water lake is in the north, and the Jordan river flows south into the Dead Sea.

The land that contains these three important marks in history has several names. As given above, it is called The

Holy Land; also The Land of Canaan; also the Land of the Hebrews, or the Land of Israel, because Jacob's children once settled there; also the Land of Judah, after one of Jacob's sons; also Palestine, probably after the Philistines, who lived, as you know, in the days of the shepherd boy David.

Salt Lake is eighty miles long and about forty miles wide. The Land of Canaan is about twice as long and twice as wide; or in extreme length about one hundred seventy miles, and its width about eighty. The City of Dan was in the northern part, and Beersheba in the southern part; so when you hear the expression "from Dan to Beersheba," you will know that it once denoted the entire length of the land of Canaan.

The fresh water lake of the Holy Land also has several names, It is known generally as the "Sea of Galilee;" but it is also called "Sea of Tiberias," "Lake of Gennesareth," "Lake of Tiberias," and the "Sea of Cenneroth." It is about sixteen miles long and six miles wide. "The waters of this lake lie in a deep basin, surrounded on all sides with lofty hills, excepting only the narrow entrance and outlet of the Jordan at each extreme. *

* The appearance of this sea from the town of Capernaum, which is situated near the upper end of the bank on the western side, is extremely grand; its greatest length runs nearly north and south. The barren aspect of the mountains on each side, and the total absence of wood give, however, a cast of dullness to the picture, which is increased to melancholy by the dead calm of its waters."

On the west side of this lake was one of the important divisions of Palestine, called Galilee. One ancient writer says that at one time this province "contained two hundred and four cities and towns, the least of which contained fifteen thousand inhabitants."

Somewhere in this province, probably very near Capernaum, was a little town called Bethsaida. There was another town by this name on the northeastern shore, but it is in the Bethsaida,near Capernaum, that we are most interested now. It must have been right near the lake, because many of the men who lived there made their living by fishing, not with poles and hooks and lines, as the boys fish for trout in our mountain streams, but with nets, which they let down from their boats, and with which they dragged the lake until they would entangle the fish which they then hauled to shore.

In one of these fishermen's homes, probably a few years before the Savior's birth, was born one day, a little baby boy whom his parents named Simon or Simeon. He had a little brother named

Andrew (John 1:42-43). Their father's name was Jonas or Johnna, but very little is known about him, and nothing

abount their mother.

Nothing definite is known about either Simon's childhood or his boyhood. However, we are safe to conclude from what we know about the customs, beliefs, and practices of the Jews of his time that he lived in a small, flat-roofed house containing very little, if any, furniture; that either at home or at school, perhaps at both, he learned all about the prophets in what is now our Old Testament; that he observed the Sabhath day strictly; and what is most important of all, he learned to look forward to the day when the Savior of the world would come to His people.

In fancy, we can picture Simon and Andrew and their playmates amusing themselves on the shore of Galilee; but it is only in imagination that we can see any of the incidents in Simon's childhood. "We may think of him," writes George L. Weed, "as a useful boy, helping his mother in the labors of the house-carefully bringing the little red clay lamps for trimming, or the corn to be parched. or the fish his father had caught, or the charcoal on which it was to be cooked, or the bread from the oven, and the oil and honey-cakes to be eaten with it, or water from the stream that flowed from the hill behind their home into the lake, or filling the water-jars at the door. Was he not his mother's joy when for the first time he shook the olives from the trees and brought them to her as a part of their frugal meal; or when he spread the maize and hemp to dry on the flat roof in the summer sun? Was he not his father's pride the first time he handled the oar, and dipped it aright in the wave, and helped to spread the net, and counted the fish they had caught. watched the flight of the sparrows and gathered the flowers-poppies, daisies and anemones-like those from which the Great Teacher, whom now he knew not, would teach him lessons of wisdom and love. Childlike, he gathered shells upon the seashore, and dug in the white sand of the heach with a rude stick, with delight equal to that of the boy of today with his finished toy-shovel and little painted pail."

None of the fishermen who saw Simon and his playmates scampering around the nets and boats ever suspected that they would grow up to he among the greatest

men of the world!

Some writers tell us that the Galileans were generally brave and fearless, and loved liberty. The men made good soldiers for they were "bold and intrepid."

The boy, Simon, as he grew to manhood must have admired the brave, bold men around him, for he, too, became a man of strong character, as we learn from the first recorded instance of his life.

Simon's Name Changed.

Soon after Simon had grown to manhood there came a man from the wilderness of Jordan, clothed only in camel's hair and a leathern girdle about his loins, but preaching with such mighty power that people from "Judea and all the regions round about" came to hear him. This great preacher was John the Baptist, the forerunner of Christ. Among those who came to hear him was Simon, who, no doubt, rejoiced to hear this preacher of Repentance declare that the Son of Man was about to come to the earth. Simon, Andrew and some of their friends believed what the Baptist taught.

One day, when, with some of his followers, John was near Bethabara (a word which means "a place of crossing") he saw Jesus coming toward them, and

said:

"Behold the Lamb of God, who taketh away the sin of the world! This is He of whom I said, "After me cometh a man who is preferred before me."

Again, the next day, probably about ten o'clock in the morning, John was standing talking with two of his disciples. They were Andrew, Simon's brother, and John. Walking a short distance from them was the same man whom John had pointed out the day before as the Lamb of God. "And looking upon Jesus as He walked, John saith, Behold the Lamb of God. And the two disciples heard him speak, and they followed Jesus."

Accepting the invitation of Jesus to go with Him to the place where He stayed, these two men remained with Him, listening to His words all the rest of the day. When they left, they believed that Jesus was the King of Israel, the Savior of the world. Thus they became, in that day, the first two, beside John the Bap-

tist, to believe in Jesus.

Whenever we have anything which is really good, we always desire to share it with one we love. It was so with these two brothers. They no sooner felt the divine influence that radiated from the Savior than they were filled with a desire to bring those whom they loved under that same influence. Andrew went out to find his brother James. Andrew found Simon first, and said:

"We have found the Messiah, which is, being interpreted, the Christ."

And he brought him to Jesus, and when

Jesus beheld him, He said, "Thou art Simon, the son of Jona; thou shalt be called Cephas, which is by interpretation,

a stone" (or The Rock).

In those days the Jews spoke the Hebrew language; but the new Testament was written in the Greek language. Now, in Hebrew "Cephas" means "rock;" but in Greek the word for "rock" is "Petras," or "Peter." So from that time, Simon was known as Simon Peter, or "Simon, the Rock.

When we think of this wonderful world in which we live, of its great division of land called continents; that in the eastern continent there are the countries of Europe, Asia, and Africa; that in one little corner of Asia, there is a strip of land only about twice as long and twice as wide as our Salt Lake; that in that strip of land was a division, like one of our counties, called Galilee; that in this province were over two hundred cities, and in each city several thousand people, among whom one day was born a little baby whose parents were unknown; that this baby boy grew to be a man of such strong character that Jesus named him "a Rock," and for nineteen hundred years now he has been known and honored by millions and millions of people—when we think of all these things we must surely realize, even in our youth that a humble birth is no hindrance to greatness.

Lesson 3. A Period of Preparation.

(For Fourth Sunday in January.)

"Oh, he my friend, and teach me to be thine."-Emerson.

"Great souls by instinct to each other Demand alliance, and in friendship burn."

Home in Capernaum.

From the moment Peter met Jesus, his views of life were changed. Up to that time, he had looked for the coming of the King of the Jews as an event in the indefinite future. With other Jews, he had anticipated that the Savior's coming would be marked by wonderful manifestations, and that, clad in purple robes, and attended by many angels, he would come in mighty power, and in one divine expression of His wrath, strike the Roman shakles from the conquered Jewish nation.

But now, Peter had met the Messiah-a lone man on the banks of the Jordan! Only about five men knew of His claim to the Messiahship. There were no legions of heavenly hosts accompanying Him! He wore no purple robes! He possessed no visible means at hand with

which to break the Roman yoke! Was He, indeed, the Messiah that was to come, or should Peter look for another?

These and a hundred other thoughts, undoubtedly crowded Peter's mind, as he left the wilderness of Jordan to return to his fishing in Galilee, Andrew and John, on that memorable visit, seemed to have received a testimony of the divinity of Jesus mission, and they bore that testimony to their brothers when they so joyously said, "We have found the Messiah!' But Peterimpetuous Peter, who, we shall learn, was naturally outspoken, had not yet so far as we know, expressed such as-surance. However, he was deeply impressed; for had not Jesus, at first sight, read his character? Had He not penetrated into his inmost nature? and had He not radiated a spirit that so completely enveloped Peter that from its influence the fisherman never more desired to go?

Peter at this time was a married man, and was perhaps the father of a little boy. He had moved from his old home in Bethsaida, and lived with his wife's mother, or she with him, in Capernaum. With him, were also Andrew, and their two faithful companions and friends, James and John, the sons of Zebedee.

Peter's home, here, became the most distinguished home in all Capernaum, and later one of the most memorable spots in all the world. Here, undoubtedly, Jesus staved whenever He was at Capernaum! Indeed after Jesus had been so ruthlessly rejected by His own townsmen in Nazareth, He made Capernaum His "own city;" and it is supposed that much of the time, the honor fell upon Peter to entertain in his home the Savior of the world. How every word, every act on the part of his worthy guest must surely have increased Peter's confidence in Jesus as the Messiah!

H. A Lesson in Obedience.

One beautiful morning, several months after the events narrated in the previous lesson, and a short time following His rejection from Nazareth, "Jesus was preaching to a multitude on the shores of Galilee. Peter and Andrew were busy near-by washing their nets, after having spent all night on the lake in a futile attempt to catch some fish.

"And it came to pass, that as the people pressed upon Him to hear the word of God, He stood by the lake of Gen-

nesaret,

"And saw two ships standing by the lake, but the fishermen were gone out of them, and were washing their nets.

"And He entered into one of the ships, which was Simon's, and prayed him that he would thrust out a litle from the land. And He sat down and taught the people out of the ship." (Luke 5:3.)

When Peter complied with Jesus' request "to thrust out a little from the land," he performed the first recorded instance of his obedience to Christ's word. Now, however, followed a command obedience to which was directly contrary to the fisherman's judgment. When Jesus had finished speaking to the

people, He said to Peter,

"Launch out into the deep and let down your net for a draught." The leaves and dirt had all been picked from the empty net; it was dry, and the broken threads mended. Peter was tired and wanted rest. He was hungry, too, and perhaps discouraged. No wonder, then, that Peter answered and said, "Master, we have toiled all night, and have taken nothing." As much as to say, "What is the use? There are no fish this morning in this part of the lake, nor has there been all night!" But Peter was learning to honor and obey this Man among men; so he quickly added these words: "Nevertheless at Thy word, I will let down the net." (Luke 5:5.)

As an experienced fisherman, his judgment said to make a further attempt was useless; as a follower of Jesus, his Faith

bade him try.

"And when they had thus done, they enclosed a great multitude of fishes: and their net brake." And they beckoned to their partners which were in the other ship that they should come and help them. And they came, and filled both ships so that they began to sink."
We are told that, "Peter was astonished

and all that were with him at the draught of the fishes which they had taken." Peter, the leader of the four as he was afterwards the head of the Twelve, "Fell down at Jesus' knees, saying, depart from me; for I am a sinful man, O Lord."

(Luke 5:8.)

Was it just the doubt and hesitancy expressed when, a few minutes before, Jesus had asked him to "push out into the deep," or was it the realization of many such doubts of Christ's divinity that now overwhelmed him, and made him sense his own inferiority and weakness in the presence of this Mighty One? Jesus had manifested His power, and in so doing had taught Peter the lesson that he and all the world, sooner or later, must learn; viz., that obedience to Christ's words brings blessings, temporal as well as spiritual. As the realization of this truth was pouring balm on his awe-struck teelings, Jesus said unto him, "Fear not;

from henceforth thou shalt catch men." (Luke 5:10.)

III. A Memorable Sabbath.

(Luke 4:31-40.)
After Jesus had been rejected from His own city, Nazareth, He "Came down to Capernaum, and taught them on the Sabbath day."

The last part of a service in the synagogue in those days was the expounding of the scriptures, and preaching from them to the people. This was done not always by an officer but by some dis-tinguished person who might be in the congregation. Of course, Jesus was known all around by this time as a great teacher, a worker of miracles, and an able interpreter of the law; and, "they were astonished at His doctrine for His word was with power."

On one particular Sabbath, when Jesus was preaching, Peter and all present were surprised to see a man rise in the audience, and suddenly interrupt by

crying out in a loud voice,

"Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? Art Thou come to destroy us? I know Thee who Thou art: the Holy One of God." this man, who was possessed of an evil spirit, ceased his railing, each person in the congregation must have almost held his breath, as Jesus rebuked the evil one by saying,

"Hold thy peace and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt

him not.

"And they were all amazed, and spake among themselves saying, What a word is this! for with authority and power, He commandeth the unclean spirits and they come out." (Luke 4:36.)

At the conclusion of this service, Jesus went with Peter to the latter's home, Andrew, and James and John accompanying them. Peter, Andrew, James and John-these four who were playmates in boyhood, partners as fishermen, companions as disciples of John the Baptist, are now becoming inseparable in the loving bonds of the Brotherhood of Christ! As they entered the house, they learned that Simon's wife's mother was very sick of fever. Undoubtedly, it was Peter who told Jesus of his mother-in-law's condition, and pleaded, either by word or look, or both, that He would bless her. Jesus "took her by the hand and lifted her up: and immediately the fever left her, and she ministered unto them."

You can imagine that all Capernaum was talking about how Jesus had rebuked the evil spirit from the afflicted man in the synagogue! And then, a few minutes

after the service, He healed a woman instantly of a fever! The news spread from house to house, and from group to group until "the fame of Him went out into every place of the country round about."

All that afternoon, Peter's house and the streets around it were packed with erowds of people, some out of curiosity but most desiring a blessing. Men possessed of devils were taken through the crowd to Jesus and were eured; those who had been suffering for days of a burning fever, those who were afflicted with various kinds of diseases, were all brought into the presence of this Great Physician, who "Laid His hands on everyone of them, and healed them."

The sun went down, twilight came, and evening shades began to deepen into night, but still the sick and suffering sought that divine healing which only Christ the Lord could give. "Never," says Eidersheim, "Never, surely, was He more truly the Christ than when, in the stillness of that evening, He went through that suffering throng lavirg His hands in the blessing of healing upon every one of them, and casting out many devils."

It was probably late that night before Jesus could go to His rest. Even later after the people had gone to their now happier homes, Peter and his household would long to talk to their honored guest about the wonderful miraeles of that day. At length, however, all retired, and everybody in the house slept as the midnight hours of that never-to-be-forgotten Sabbath passed into the early morning hours of Sunday.

IV. Another Week of Preparation.

Before daylight came, however, Jesus arose quietly, and walked out into the morning air, sought a quiet, "solitary" place, and there prayed.

"His pure thoughts were borne Like fumes of sacred incense o'er the clouds,

And wafted them on angels' wings, to ways

Of light, to the bright source of all."

Peter must have been surprised when upon going to greet Jesus with a bright "Good-morning," he found the guestehamber empty. Perhaps he guessed where Jesus had gone; for we are told that, "Simon and they that were with him followed after Him. And when they had found Him, they said unto Him, All men seek Thee."

What a glorious condition will be in this old world when it can be truthfully said to Christ, "All men seek Thee!" Selfishnes, envy, hatred, lying, stealing, cheating, disobedience to parents, cruelty to children and to dumb animals, quarreling among neighbors, and fighting among nations—all will be no more when it can be truthfully said to the Redeemer of mankind, "All men seek Thee!"

It seems that Jesus and His friends left Capernaum that day, and "Preached in synagogues throughout all Galilee, and cast out devils." Wherever they went the sick were healed, and the lepers were cleansed. Some days afterward, they returned to Capernaum. No sooner did the people learn that Jesus was in "the house" (undoubtedly Peter's house) than "Straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door; and He preached the word unto them."

It was on this occasion that four men brought a man siek of palsy. The poor man lay on his bed, each corner of which was held by one of the four men. Finding it impossible "because of the crowd to gain entrance to the house by the door, they went on the roof. Here they made an opening into the room below, "And let down the bed wherein the sick of the palsy lay."

"When Jesus saw their faith, He said unto the sick of palsy, Son, thy sins be

forgiven thee.
"And immediately

"And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying. We never saw it on this fashion." All these glorious manifestations of divine power, and, undoubtedly, many, many more. Jesus had given even before He chose His Twelve Apostles.

Peter, as you see, was a witness of them all. If he had had any doubts a few months previous, when his brother Andrew said, "We have found the Messiah surely they had long since been banished from his mind; and we can readily understand why, when Jesus said, "Henceforth thou shalt catch men," Peter "forsook all and followed Him."

But even yet, notwithstanding all his experiences, Simon's faith is not the Roek that Jesus would have it become.

Primary Department.

Chas. B. Felt, Chairman; assisted by Dorothy Bowman, Florence S. Horne and Bessie F. Foster.

Lessons for January.

Fast Day Thought:

The divinity of the Church of Jesus Christ of Latter-day Saints. Review the work on "The Master and the Servant." Emphasize the fact that Jesus brought the Gospel and that through Joseph He restored it many, many years after it had been taken away. When Joseph Smith went out to pray, who visited him? What question did Joseph ask? What was the answer? What did Jesus tell Joseph He wanted him to do? Then when Joseph organized the Church, whose Church was it? What is the name of this Church? Who belongs to the only true Church? How do you know that this is the true Because Jesus and His Father Church? came from heaven and told Joseph Smith to form the Church of Jesus Christ of Latter-day Saints. Get the children to tell this and have a little testimony meeting, establishing the fact that it was through a personal visit and personal instructions from God the Father and Jesus Christ that this Church was organized. This alone would prove that it is the true Church.

Lesson 49. Christ and the Rich Young

Text: Matt. 19:16-30; Mark 10:17-31; Luke 18:18-30.

Aim: Love for the Gospel, not for worldly things, brings eternal life.

Memory Gem: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow Me.' I. The Young Man.

1. Wealth and position. Believed himself good.

3. Goes to Jesus. 4. His inquiry.

II. The Savior's Teaching.

"Keep the Comandments."
 The young man's reply.
 "Sell that thou hast," etc.

4. Effect upon the young man.

What have you got that you love very dearly? Children may answer that they have parents, friends, brothers and sisters, pretty homes, furniture, clothes, toys, etc. Who has given you all of these things? Whom should you love more than anybody or anything? If our Heavenly Father should want you to give these lovely things to somebody else, do

you think that you could do it? If you could it would show that you love Him more than your beautiful things.

Today we are going to talk about a young man who was very rich and had a great many beautiful things. Tell the story, describing his wealth, how he had kept the commandments, how Jesus could look into his heart and see that he loved his wealth more than he loved Him and the Gospel. Bring out the thought that the fault was not because he was rich, but because he loved his great possessions, more than he loved the Gospel. "He went away sorrowful.

Our Heavenly Father wants us to give some of our things to the poor. He can tell if we love our money and our things more than we love the Gospel. He has told us to give one-tenth of all we make to His Church. He has asked us to give to the poor, especially on Fast Day. Sometimes our papas and brothers are called to go on missions and give up for a time all their dear ones, the comforts of home and their positions for the Gospel. When we grow up we may be asked to go on missions and even before we grow up we can give some of our money and things to the Church. If we do this the Lord will bless us just as He promised to bless the rich young man if he had given his riches to the poor. We will be much happier than the rich young man

Note: More will be given on tithing in next Sunday's work.

Lesson 50. The Widow's Mite.

Text: Mark 12:41-44; Luke 21:1-4. Reference: Juvenile Instructor, March,

Aim: The Lord considers the spirit in which a gift is given, not the amount.

Memory Gem: "Of all that thou shalt give me, I will surely give the tenth unto Thee.'

Picture: "The Widow's Mite."

1. In the Temple.

1. In the Temple.

2. Gifts

a. Of the rich. b. Of the widow,

11. Jesus Comments.

111. Tithing.

For introduction, tell the story of Ruth and Mary. Ruth's father was rich and Mary's father was poor, but this made no difference. They were the best of

friends, and usually walked to school together. One day they found a strange little girl there. Alice soon became acquainted and the three were great friends. One morning, in winter, when Alice joined Ruth and Mary, they noticed she did not have any gloves. "Oh, Alice you lorgot your gloves. Go back for them, your hands will freeze." "I haven't any gloves," said Alice. At recess the girls decided to buy Alice a pair of gloves. Ruth said, "I have two dollars. I will give ten cents." Mary only had three pennies, but she said, "I will give my three pennies." The other girls at school helped and they soon had enough for the gloves. Which girl was the most generous, Ruth or Mary? Ruth gave only a small part of what she had while Mary gave her all.

What did Jesus mean when He said that the widow had given more than the

others?

Our Heavenly Father judges our hearts. He judges the spirit of the gift,

not the amount.

Speak of the gifts our parents give to the Church-fast offerings and tithing. Explain tithing—one-tenth of all we have -ten cents out of every dollar. Heavenly Father has given us all the blessings we have and wants us to give just one-tenth back to Him.

When Jacob was greatly blessed of the Lord he said, "Of all that thou shalt give me, I will surely give the tenth unto Thee." We should say and do as Jacob

Lesson 51. The Blind Man.

Text: John 8:12, 59 and chapter 9. Reference: JUVENILE INSTRUCTOR, March, 1912. Weed chap. 44.

Aim: The Lord blesses those who

have faith in Him.

Memory Gem: "I am the light of the

Picture: The Blind Man (Bida).

I. Jesus in the Temple.

1. His teachings.

- They took up stones to cast at Him.
- II. The Blind Man.
 - 1. His sad life.
 - 2. See by Jesus and apostles.
- III. The Miracle.

 - Jesus' action
 The man's obedience.
 - 3. The healing.
- IV. Before the Pharisees.
 - 1. The people's surprise.
 - Man taken to synagogue.
 - 3. Cast out.

V. Divinity of Jesus.

Jesus finds the man.

Jesus' divinity acknowledged.

Talk of the pitiable condition of a blind person—one who has never seen birds. flowers, blue sky, clouds flitting by; never seen father, mother or friends, etc.; one who is unable to labor and is dependent on others; one who has gone through childhood, youth and manhood with nothing but darkness.

I. On the Sabbath Jesus was in the Temple. He said, "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." He told them that He came from God, and said, "If a man keep My sayings he shall never see death," they

took up stones to cast at Him.

left the temple and saw the blind man sitting near the gate.

111. Emphasize the man's faith as shown by his obedience. How he went as best he could in his helpless state, feeling his way with his staff, to the pool outside the gates of the city. Then after he had bathed his eyes he could see! Such a contrast to his former condition! He could see the water, the flowers with their beautiful colors, the green grass, the blue sky! Picture his joy as he easily now made his way back, looked into the face of his mother who had sorrowed over him from infancy.

V. After the Pharisees had cast the blind man out of the synagogue, Jesus found him and told him He was the Son of God. "The happy man looked with his eyes upon Jesus who had opened them and with his spirit he saw what lesus meant when He said "I am the Light of the World." Weed.

Jesus is not on the earth now but His Priesthood is and by its power those holding it can heal us when we are sick if we have enough faith.

Lesson 52. Healing the Centurion's Ser-

Text: Luke 7:1-10.

References: Weed's Life of Christ, Ch. 27, and Juvenile Instrution, April. 1912.

Aim: Great faith brings great blessings.

Memory Gem: "As thou hast believed,

- o be it done unto thee."
- 1. The Centurion,
 - 1. His position. 2. His gift to the Jews.
- 11. The Centurion's Faith.
 - - 1. His belief in Jesus. 2. Sends messengers to Jesus.
 - 3. The messages.

11I. The Miracle.

Jesus' answer.
 The servant healed.

Describe Capernaum on the shores of the Sea of Galilee with its heautiful trees and flowers. Jesus was here so much that it is often called His own city. In this city lived a centurion or captain of the Roman soldiers. He was not an Israelite. He came from a land where they worshiped idols, but he had respect and reverence for God, whom the Jews worshiped. Tell of the synagogue he had built for the Jews larger and more beautiful than any other in the city.

How great the centurion's faith must have been when he knew it was not necessary for Jesus to even come to the house where his servant was sick! He believed that Jesus had but to command the disease to depart as he would command the soldiers under him. Jesus recognized this great faith and told the Jews that He had not seen as much faith

aniong them.

What did Jesus mean when He said: "As thou hast believed, so be it done

unto thee?"

An incident, proving we have the Priesthood in our Church, and through its power the sick are healed, is found

in the life of the Prophet. While the Saints were in Commerce, later known as Nauvoo, almost everyone became ill because of their weakened bodies and the disease germs lurking there. On July 22, 1839, the Prophet began a marvelous course of healing. He blessed a great number and all recovered under his hands. One case was especially remarkable. Elijah Fordham was very nearly dead-was unconscious and had been dying for an hour; every breath was thought to be his last. The Prophet visited him and commanded him to arise and be made whole. The sick man arose. asked for and ate some food and accompanied the brethren on their tour of healing. A non-Mormon heard of this and requested the Prophet to come and cure his twins that were two miles away. The Prophet took out his handkerchief and gave it to Wilford Woodruff, who was later a president of the Church, and told him to go and administer to the children, laying the handkerchief over their faces as he did it. This was done and the children were healed. (See "One Hundred Years of Mormonism," page 288, or, "Leaves from My Journal," Chap. X1X.) Show the class pictures of Joseph Smith and Wilford Woodruff.

Kindergarten Department.

Wm. A. Morton, Chairman; Assisted by Beulah Woolley.

For Stake Workers.

Suggestive program for December Union Meeting:

1. Discuss the subject, Obedience.

2. Discuss ways in which the teachers can best co-operate with the home so that the children will have the opportunity of applying the lesson truths.

3. Have practical demonstration of the use of pictures in reviewing the les-

4. Choose and teach a simple appropriate song for January.

Suggestions for Conventions.

For conventions this year we wish to have in our department a demonstration of a preparation meeting. This will take about one hour of the time if conducted properly. Give the teachers you believe best fitted to take part plenty of time to work out the plan as suggested so that they will be able to give the demonstration successfully. It might be well to advise the teachers to select a lesson

which will be used shortly after the convention.

Work for January.

Thoughts for the teacher: The first great law is to obey.—Schiller.

Obedience, as it regards the social relations, the laws of society, and the laws of nature's God, should commence at the cradle, and end only at the tomb.—Hosea Ballou.

It is the inherited right of every child to be taught to obey; and as this month's work gives us an opportunity to teach that lesson, let us try to give the child something definite to obey. Ruskin says: "Obey something and you will have a chance some day to find out what is best to obey. But if you begin obeying nothing, you will end by obeying Beelzebub and his seven invited guests." But let us remember that as Kate Douglas Wiggin says in "Children's Rights:" "True obedience can never be enforced; it is the fruit of the reason and the will, the free glad offering of the spirit."

A Sunday School teacher, in one short hour, cannot accomplish much without the co-operation of the home. The Sunday School needs the home influence, and the home needs the Sunday School influence. God planned the world so that each had some work to do to perfect it, yet each individual is dependent upon the others to perfect his part. The teacher will suggest how the child can obey, and the parents can re-enforce the truth by means of games, good-night stories and occupations.—Nellie A. Talmage.

A moral person is the one who consciously chooses to do the right thing. The child must gradually learn to obey from within; the outward form is not always true obedience. Whenever it is possible he should be shown the two sides of a question so that if he obeys it

will be from choice.

References for the Bible stories:

"Iesus the Christ" (Talmage).
"Life of the Master" (John Watson).
"The Life of Jesus Christ" (Professor

Stalker).
"The Life of Christ" (Farrar).
"Telling Bible Stories" (Louise Seymour Houghton).

"Our Elder Brother" (Tenney).

Suggestive Songs:

"Jesus Once was a Little Child."

"Little New Year."
"Loving Mother."

"Twinkle, Twinkle, Little Star."

Suggestive Memory Gems: Children obey your parents, in the Lord, for this is right.—Ephesians 6:1.

> "A Happy New Year! You can make it, my dear, By smiling and doing your best."

"'Tick,' the clock says, 'tick, tick,' What you have to do, do quick. When your mother speaks, obey: Do not loiter, do not stay."

"If you're told to do a thing,
And mean to do it, really,
Never let it be by halves,—
Do it fully, freely."
—Phoebe Cary.

"Even I, a little child.

May help some one today.

I can make my parents glad

If quickly I obey."

For Rest Exercises work out home activities such as reaching for bonnet or hat when mother wishes child to run an

errand, or putting on rubbers before going out, etc.

"Here are two little hands
Each one folded up tight,
They are tiny and small
But they know what is right.

"Here are ten little helpers
And playfellows too,
Tho they can't hear a word
Yet they know what to do.

"They can each say 'Good Morning' And 'How do you do.' They can clap for the baby And play peek-a-boo.

"They can play they are birdies Flying ever so high, Or bright snowy flakes Dancing out of the sky.

"They can play they are raindrops
That come down in showers.
They can play they are fairies
And wake up the flowers.

"They can play they are kittens Just learning to creep, And make a warm bed And go fast asleep.

"And when it is night
And they're tired of play,
Our ten little helpers
Can help us to pray.

"Dear Father, we thank thee for two little hands,

And ask thee to bless them 'til each understands

That children can only be happy all day When two little hands have learned how to obey."

If you use this beautiful little Finger Play let children suggest how the fingers can be birdies or how they can say "How do you do." etc. It is not necessary to teach all the verses.

First Sunday.

Morning Talk: Obedience.

Heavenly Father has made a big, beautiful world for us to live in. What are some of the things which you like very much? (Let children tell of the trees, flowers, snow, frost—all the things which give them pleasure.) He has lighted the world by day with what? And at night what little lights shine? He has put in the world many wonderful birds and animals. Name some of them? Some

of the plants, like potatoes, are given to us for food, and some of the animals, too. Heavenly Father has put in this world all that we need to keep us alive and make us grow into good men and women.

Now, in this world there are many, many things to do. Some things the Lord has said are right to do and other things are wrong. He lets us choose for ourselves whether we will do the right or the wrong thing. If we do the right He blesses us and we are happy and useful, but, if we choose the wrong, the Lord says we must be punished. Then we are unhappy and our Heavenly Father is grieved.

Now, big people, like ——, who have lived a long time, generally know what is right and what is wrong. When we grow up we will know for ourselves; but while we are little we have our mothers, fathers and teachers to tell us. If we want to learn to obey when we grow up we must learn to do what they ask while we are little. The Lord wants us to learn to obey our mothers and fathers, for He

has said:

"Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." When we honor them we love and obey them.

(Let children name some things that father and mother ask them to do.)

Lesson Period: Choose a story on Obedience or a New Year story, or review last month's lessons. Do not fear of wearying the children with the review lessons. If you have the pictures and let the children tell you the stories from them they will be delighted.

Second Sunday.

Lesson. The Flight into Egypt.

Text: Matt. 2:12-16.

Aim: Obedience to the promptings of the Holy Spirit brings protection.

We had a story about some wise men who lived far-off in the East and studied about the stars. What were they called? And one night when they were watching the stars what did they see? The star told them that something had happened; what was it? They wanted to see Baby Jesus, so they started off on their camels to find Him. Who would like to tell us how they traveled? When they went to the big city what did they ask the people? When King Herod heard about it what did he do? When they went to his palace what did he tell them to do? Then they left King Herod and what helped them to find Baby Jesus? When they saw Him what did they do? What did they give Him? Use your pictures for review.

They left the house and went back to the camels. "We must rest our camels tonight," they said, "and in the morning we can start back to the great city and tell King Herod that we have found the child." So they took the camels to the inn where they could get them food and water, and after caring for them went to bed.

The next morning when the wise men met they said "Good morning" to each other. But each one looked worried. "I had a strange dream last night," said one. "So did I," said each of the others. "Something said to me, 'Do not go back to King Herod.' Let us hurry along this other road so we will not go near the great city." The others were willing and they traveled back to their

homes another way.

King Herod waited and waited for the wise men to come. But they had obeyed the little voice within which said "Do not go." At last he grew very angry. He was a very wicked king. He did not want anyone to he king in his place and the wise men had told him that Baby Jesus was to be a king. He called his soldiers to him and said, "The wise men have not come to tell me where Baby Jesus is, so you must go to Bethlehem and find Him and destroy Him." And the soldiers dared not disobey the king.

Mary and Joseph did not know that Baby Jesus was in danger. But that night, when all were asleep, an angel of the Lord appeared to Joseph and said, "Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy Him." Joseph woke up and got out of hed quickly. He called to Mary and told her what the angel had told him. She arose and in a few minutes had some clothes and food ready. How quietly they worked! Joseph soon had the donkey ready and Mary, with the precious Baby in her arms, rode upon it while Joseph led the way. The people in the houses near them were sound asleep. No one heard them leave. They traveled all the rest of the night.

In the morning the neighbors said to each other, "Where is Mary and Joseph and Baby Iesus?" But no one knew, The king's soldiers hunted and hunted for the Baby but could not find Him. He was safe and happy as a baby could be, down in the land of Egypt with Mary and Joseph to care for Him. And they were there as long as the wicked old king

lived.

Illustration: The Birthday Cake. (This story will be reprinted in the January issue.)

Third Sunday.

Lesson. The Childhood of Jesus.

Text: Luke 2:39, 40.

Place: Nazareth.
Time: From four to twelve years old. Aim: Obedience to God's laws brings strength of body and spirit.

(Let the children tell you as much of

this story as possible.)

Where do you live, Lois? And you, John? How do you know that is your home? Who lives in your home?

Jesus' home was not like ours, for He lived a long time ago, and far away from here, in a place called Nazareth. Mary and Joseph took Him there after Heavenly Father said that they should leave Egypt. The house was built of white stones that were found near by, and pretty green vines grew along the side of it. It was a house very much like the houses in which Jesus' playmates lived. but little boy Jesus knew it well for He was sure to find His mother Mary and Joseph there.

He was up early in the morning. He knew Heavenly Father said "It is good to be up early in the morning." As soon as His mother called what do you suppose He did? And He was soon dressed for He knew His mother wished Him to dress quickly. Then what do you think He did? Yes, He washed His face and hands clean in cold water, for that made Him feel so strong. He knew He could not keep well and strong unless He kept His hody clean. When it was time for prayer I wonder what He did?

When it was time to eat, Mary placed a little low table in the center of the room. It was so low that little Boy Jesus never did need a high chair. Sometimes Mary cooked rice and meat, sometimes fruit and bread, which she put in a big bowl in the center of the table. This kind of food helped make Jesus have big muscles, so that He was able to carry the table to the center of the room. When they sat down the blessing was asked. They all ate from the same bowl. When Mary said, "You have had enough," little Boy Jesus would say, "All right, mother." He knew His mother knew best what He should eat.

He liked to play out of doors. When mother Mary said, "Play near the house this morning, for as soon as I am ready I will give you your lesson," little Boy Jesus stayed, even when His little playmates wanted Him to go out to play a game. Then when Mary called, "Come, Jesus, I am ready," He ran smiling to His mother. But always when He went in the house He took off His shoes. All polite little children did that in Nazareth, just as little boys here always take their hats off when they go in the house.

When Mary went down the hill, carrying the water jar, little Boy Jesus knew she was going to the spring for water, and He often went with her. He knew other mothers were sure to be there with their little girls and boys, and He had jolly games with them. Sometimes they were in the middle of a game when Mary called, "Come, Jesus, let us go home now.'

And what would Jesus do? When night time came all Mary had to say was "It is time for bed," and the quilts were taken from the shelf on the wall and put on the floor. The prayers were said, and little Boy Jesus was soon in His place fast asleep.

Mary and Joseph knew that if their little boy would grow up strong and well He would need to have a work time. Joseph worked all day long in the car-

penter shop.

What do you think Joseph did? Here is a picture. (Show children and draw from them all the details of the picture.) He was always glad to have little Boy Jesus in the shop, for when he said, "Jesus, please bring me the hammer, little Boy Jesus ran as fast as He could, and Joseph did not have to wait for it. When He was old enough little Boy Jesus learned to saw wood. When Joseph said, "Saw the board just where I have marked it," He worked and worked until it was sawed as straight as a big man could saw it.

But there was one day when little Boy Jesus did not work in the carpenter shop. Do you know what day that was? Yes it was on Sunday. He knew that was the day our Heavenly Father said "All my children shall rest." So He went to the synagogue, that is what they called the meetinghouse in Nazareth. There He sat and listened quietly to all that

was said.

Sometimes He went off by Himself. He always said "Mother, may I go?" For Mary was like all mothers-she wanted to know where her little boy was. Then He climbed the high hill, for when He reached the top He could see so many things. He liked to look down the mountain side and watch the sheep eating the green grass. He saw houses where the people lived and the orange and fig trees. He loved to look at all these things for they helped Him to think about His Heavenly Father who had made them all. He watched the flowers grow. What kind do you think grew where He lived? (Lilies, poppies, tulips and geraniums are familiar ones.) There were beautiful birds in that land, too. I wonder if you could think of their names? (Bluebirds, blackbirds, robins, wrens and larks are found in the Holy Land.) He knew how they sang and where they built their nests. He knew that the flowers and birds were doing the very things Heavenly Father put them on earth to do. And they helped Him to remember that He too was to do His Father's will.

Fourth Sunday.

Morning Talk: (Work out a morning talk based directly upon the aim for this Sunday. Lead children to tell you about the use of the eyes and the things Heavenly Father wishes them to see; the ears and what He wishes them to listen to; their breathing of fresh air through the nostrils: the food they should eat, and the ways they should care for the teeth. This will take study to prepare.)

Lesson. Jesus in the Temple.

Text: Luke 2:41-52.

Time: Twelve years after birth.

Place: Jerusalem. Aim: Willing obedience to parents

shows love and humility.

Point of Contact: What happy holiday has just passed? Thanksgiving was another holiday. Who came to your house on Thanksgiving day? Where did you get all those nice things? Who took care of them and helped them to grow? Whom did we thank for these things? I am going to tell you of a Thanksgiving feast that Jesus went to; but this Thanksgiving feast was held in the springtime, and not autumn, as ours is.

Every year a great fast and many meetings were held in Jersualem, a long way from Jesus' home in Nazareth. All the mothers and fathers, and the children over twelve years old went to it. The year Jesus was twelve years old, Mary and Joseph said that He could go with them. How happy Jesus was! He had never been to Jerusalem, but He had heard of Heavenly Father's beautiful temple, and wanted very much to see it.

The day came for them to start on the

journey. Jesus loved to help Mary and Joseph, and when Mary said, "Bring me those long poles" or "Bring me the mats" Jesus ran merrily and quickly to do as He was told. Soon they were ready. There was only one donkey,—now who do you think rode? Jesus had such sturdy little legs that He walked with

The journey was a long one, but there were so many things to see,-flowers and Often Mary or trees and butterflies. "Are you tired, Joseph would say,

Jesus?" but Jesus was so happy to help lead the donkey over rough places, or to gather a few flowers for mother that He did not think of getting tired.

The journey lasted four or five days, and, at last, from the top of a hill, they could see Jerusalem. They could see the high wall around the city, the tall spires of the temple, and a great many people going in through the gates of the city. People were coming from all directions. Mary and Joseph hurried down the hill

and went into the city with them.

They had a regular thank-you dinner, one for which they thanked Heavenly Father. They thanked Him for His goodness to them. Then they went to the temple and prayed to Him. Jesus was such a good little boy that every day after the meeting and prayers in the temple, Mary let Him do what He wanted to. Sometimes He played with other boys and girls, and sometimes He stayed in the temple and talked to the teachers and wise men.

Soon it was time to go home, and Mary and Joseph went along with the other fathers and mothers. All the children went together. They sang songs as they went along. When night time came, Mary and Joseph looked for Jesus, but could not find Him. They asked the peo-ple, "Have you seen Jesus?" but no one had. They were so worried, for they had lost Jesus, and God had given Jesus to them to care for and love.

They did not stop to eat or sleep, but turned right back to look for Jesus. They searched the roads as they went along. When they got back to Jerusalem, they asked the people, "Have you seen Jesus?" but no one had. After searching a day or two they remembered that Jesus loved

to be in the temple, so they went there.
A great crowd just inside the temple blocked their way. As they drew closer they heard a sweet childish voice answering and asking questions of the teachers and the wise men. It was Jesus and although He was only twelve years old, Heavenly Father had blessed Him so that He could talk to these wise people. Mary ran to Jesus and said, "Son, thy father and I have sought Thee sorrowing." And Jesus explained that He had stayed in the temple to do His Father's work, but just as soon as Mary said it was time to go home He left the wisc men and the crowd and, taking His mother's hand, cheerfully went right home with them.

Suggestive application: Cheerfully runping on errands. Cheerfully leaving play to rock the baby. Willingly putting playthings away to get ready for bed.—Nellie

A, Talmage,

Fifth Sunday.

Morning Talk: (Lead children to tell you about the cold, the ice and snow; what their mothers wish them to wear when they go out of doors and how they can keep well if they do what their parents tell them to do. Be sure to let the children tell you about these things. Your part is only to direct the conversation. And you must be thoroughly prepared in order to do this.)

Lesson Period: Review any of the lessons of the month with pictures.



To Grandmother.

By Ida Stewart Peay.

In Grandmother's heart there grew apart
A happiness tree all lovely;
For its fruit so fine, the whole world would pine—
And to all it was giv'n full freely.

Though nurturing it there with vigilant care, Grandma thought it grew untended; She picked off the fruit each age to suit—
The supply just never was ended.

She said 'twould be wasted if 'twas not tasted For she always the best intended; And as she gave 'round, the more did abound, While many sad hearts she mended.

And I know that tree ninety-one to be,
Planted fresh when she was a baby;
Such good it has done, cheered so many a
God bless my grandmother lady!



THE WILD TURKEY

(Meleagris gallopavo silvestris)

Special Characteristics. The naked skin of the head and neck is blue; the excrescences purplish-red; legs, red; feathers of the neck and body generally are very broad and scale-like, the exposed portion copery bronze with a bright coppery reflection. Each feather is abruptly margined with velvety black and bronze, assuming a greenish or purplish shade near the line of junction. The feathers of the lower back and rump are black; the feathers of the sides behind and the upper and under coverts are a dark purplish chestnut with purplish metallic reflections and a subterminal bar of black. The tail feathers are dark brownish chestnut with numerous transverse bars of black. The feathers on the middle of the body or helly are opaque tipped obscurely with dusky whitish. The wing coverts are like the back; the quills, lowever, are blackish brown with transverse bars of white. The exposed portion of the wing is tinged with brownish with a dull copper or greenish gloss. Length, four feet or over; extent of wings, five feet; weight of male, 16 to 35 pounds; female, smaller and less brilliant.

The Wild Turkey.

By Claude T. Barnes.

Co-author "Forest Groves and Canyon S.reams," "Western Natural Resources."

"How bless'd, how envied were our life, Could we but 'scape the poulterer's knife! But man, curs'd man, on turkeys preys, And Christmas shortens all our days; Sometimes with oysters we combine, Sometimes assist the savory chine. From the low peasant to the lord, The turkey smokes on every board."

—Gay: Fables.

Feathery snow fell leisurely outside and the air was just cold enough to make the crackling hearth welcome within. From the kitchen wherein there was much talk and bustle, came sizzling noises and appetizing odors; and presently we all sat down to a table laden with savory victuals and various delicious beverages. It was a Christmas dinner; and as the fine big gobbler at the end of the table was undergoing the carving process, the conversation drifted naturally to turkeys, and finally to the origin of this excellent bird and its relation to the wild species often spoken of but seldom seen.

The true origin of the common barnvard turkey is even now a matter of some uncertainty, learned monographs on the subject having in some instance served only to becloud the question. This is particularly true of the scientists of the sixteenth and seventeenth centuries, who confused the bird with the guinea-fowl or pintado. The appellation "turkey" was first used in England under the erroneous impression that it originated in the country of that name: but it is now certain that the bird was first found in North America. It has even been suggested that the name grew out of the bird's repeated call-note syllabled "turk," "turk," "turk."

The turkey was first described by Oviedo in his "Sumario de la natural historia de las Indias" in 1527. He

speaks of the species having been already taken from New Spain (Mexico) to the islands and to Castilla del Oro (Darien) where it was bred in a domestic state by the Christians. Mexico was discovered in 1518; and the evidence is quite conclusive that the turkey was taken from there to England about 1530 though the earliest documentary mention of its existence in England is a constitution set forth by Cranmer in 1541. In 1573 Tusser mentions the part it had already begun to bear in "Christmas husbandlie fare."

In 1672 Josselin ("New England Rarities") speaks of the settlers bringing up "great store of the wild kind" of turkeys, "which remain about their houses as tame as ours in England." Among the luxuries possessed by the high condition of civilization exhibited by the Mexicans at the time of the conquest were the large zoological gardens of Montezuma; and it is said that even at that time hundreds of turkeys were fed daily to the beasts of prey in the menagerie. There is no evidence of the date when the Mexicans first reclaimed the bird from its wild state.

There are today only three recognized wild species of the genus Meleagris in the United States: the Merriam turkey (Meleagris gallopavo merriami) inhabits the mountains of southern Colorado, New Mexico, Arizona, western Texas, and northern Chihuahua and Sonora, Mexico; the wild turkev (M. g. silvestris), now very rare, breeds in the eastern United States from Pennsylvania southward; and the Rio Grande turkey (M. g. intermedia) frequents the lowlands of southern Texas and northeastern Mexico. The only noticeable difference between the tame and the wild species is in the coloration of the tips of the tail and tail coverts, those of the tame variety being white, those of the wild ones, rich dark chestnut, and those of the Merriam turkey buffy whitish. The description given herewith is of "silvestris."

Years ago wild turkeys were found over nearly all of the United States; but now the few survivors hide in the unfrequented mountains of Arizona, Texas, Northern Mexico and adjacent territory. Their habits have likewise changed until now there is probably no bird more wary and seclusive than the

wild turkey gobbler.

Towards the beginning of October, the birds assemble in flocks of a dozen or so, the males keeping apart from the females and their nearly grown broods. The old males are carefully avoided as these fellows have the unparental disposition to destroy young birls of all sizes. The migrations of the flock are determined more by the abundance of food than the weather. When a large stream is encountered, all of the birds strut about the bank uttering loud gobbles as if encouraging each other to attempt the crossing. Finally all, young and old, mount into a tall tree and at a signal from their leader, jump, fly and scramble across the river as best they can. Some invariably flutter into the stream when they close their wings, open their tails and swim desperately toward shore which they reach in an exhausted condition. The entire flock is an easy prey for the hunter after such an experience.

The breeding season begins early in February when all of the pompous struttings and puffings of the domestic turkey are displayed. Rival males fight to the end; and the victor actually caresses the dead body of his vanquished rival in an apparently affectionate manner. At the end of the breeding season the males cease to gobble and stroll away and form little flocks of their own.

About the middle of April the female lays her eggs in a concealed nest consisting merely of a few dead leaves in a hollow scratched out beside a log, under a thicket or beside a cane brake. From ten to fifteen or even twenty eggs are laid all of a dull cream color sprinkled with reddish spots. If approached while on the nest the female will not stir unless detected; and when the eggs are near hatching she will permit herself to be lifted off the nest before deserting them. This is probably due to the fact that she assists the young birds to extricate themselves from the shells and pets and drys them with her bill until they are able to totter out of the nest. She is very careful in guarding them against hawks and wet ground; but after about two weeks they begin to follow her into a low tree at night to roost and to seek berries and other food with her in the daytime. Sometimes several females lay their eggs in the same nest actually taking turns in the duties of incubation.

The food of the turkey consists of insects, seeds, berries, plant tops, cactus fruit, grapes, pecan nuts, acorns, grass, corn, beetles, lizards, tadpoles

and grubs.

Various methods are used in hunting the wild turkeys. They are sometimes attracted in the spring by the drawing of air through one of the second joint bones of a wing the sound thus produced being said to resemble the voice of the female. When the turkeys are known to roost in a given locality their exact whereabouts may easily be determined at night by the imitation of the barred owl's call, for a turkey always gobbles upon hearing the strange sound.

A bird so large and so eatable as the wild turkey stands a poor chance against modern weapons and hunters; but with vigilant protection it is possible that the grandest of all game birds may yet survive.

Notes on Our History.

By Delbert W. Parratt, B. S., Director in Utah State Historical Society.

XXIII. - JACQUES CARTIER.

Jacques is the French word for James. Jacques or James Cartier was a little lad two years old residing in St. Malo at the time Columbus discovered America. St. Malo is a seaport town in northern France and for years ranked well among the shipping centers of Normandy. Amidst her commercial activities, Cartier waxed into manhood and naturally became interested in seafaring expeditions. At the age of forty he had many long and perilous voyages to his credit and was renowned as one of the ablest and most



JACQUES CARTIER.

experienced seamen of his time. In all probability he had visited the fishing banks off Newfoundland and was familiar with the waters discovered by John Cabot in 1497—the waters so full of fish as to impede the progress of Cabot's boats.

The news from Cabot relative to fields of cod in our northern waters touched the Catholic appetite for fish as did the news of gold in Mexico the Spanish greed for wealth. Western Europe at that time was peopled almost wholly by devout Catholics. According to the customs of the Catholic Church there were many days on which meat should not be eaten, but on which

it was perfectly proper to eat fish. Consequently, fish became a commodity of very great importance, and to supply the demand France, only thirty-three years after Columbus first crossed the Atlantic, had a considerable fleet engaged in fishing on the banks of Newfoundland. In 1527, a British navigator reported to King Henry VIII of England that twelve French fishing vessels were sighted at one time in a certain harbor of this island.

The profitable and growing fish industry determined Francis I, King of France, to explore and, if advisable, to plant colonies across the ocean near the fisheries. With this in view, two ships each of sixty tons, were made ready at St. Malo for the expedition. They were manned with one hundred and twenty-two sailors and adventurers and Jacques Cartier was placed in command.

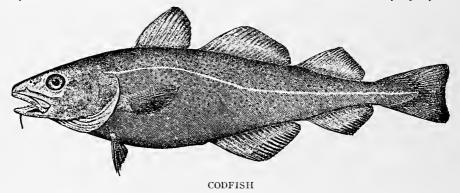
The 20th day of April, 1534, saw the vessels leave port and make for Newfoundland. In due time, he pushed ahead and entered the Straits of Belle Isle. Later he skirted down the bleak coast of sterile Labrador and at one place erected a cross, claiming the country for France. At another place further down the coast a second monument was erected. On this was secured the arms of the king of France hearing the words, "Vive le Roi de France."

During this memorable voyage the daring Frenchmen made well into the great indentation, later known as the Gulf of St. Lawrence. Indeed, they went so far that land was visible on both sides of the gulf, but apparently not far enough to discover that the gulf narrowed into a great river. At this point they turned their ships and headed for home, thinking perhaps they had found a strait which might open through the Great Barrier to the

riches of Asia (See Note VII).

In those days people quite generally thought North America was a comparatively narrow strip of land separating the Atlantic from the Pacific and that if a passage way could be found through it, sea communication with the rich Orient would be an easy matter. With this thought extant, Cartier experienced but little difficulty in preparing for a second voyage of more extended discovery. By the following spring, that of 1535, all was in readiness. To avoid ice this time, the daring navigator did not set sail until May 19, and it was not till after seven

Cartier at length found himself navigating a broad stream of fresh water. This must have been a sad disappointment to him, for he then realized that instead of finding a strait leading through to Asia he in reality had discovered a great river the size of which gave evidence of vast areas of land beyond. Nevertheless, he resolved to push on and in so doing he and his crew became the first white men to ever explore the beautiful St. Lawrence River. Going upstream, they passed astonished Indians along the forested banks and in a few days anchored near the lofty projection



Often three or four feet long, are still abundant in the vicinity of Newfoundland.

weeks of violent storms and heavy seas that his three separated ships came together in the quiet Straits of Belle Isle.

Once more he headed southward and entered the gulf, the inner end of which had suggested a possible opening through America to the South Sea and Asia. On August 10, the day dedicated to the memory of Saint Lawrence, a martyr to the Roman Catholic beliefs, Cartier was sailing the gulf. Owing to this fact he applied the patron saint's name to the place and ever since then the gulf has been known as the Gulf of St. Lawrence.

At a safe harbor in the gulf, the hardy mariner secured his two largest vessels and then, with the remaining one, made for new, unexplored waters. By sailing further back into the gulf,

upon which now stands the steepled city of Quebec. It was then the site Stadacona, an Indian village, whose inhabitants fled in terror upon, the approach of the "big winged Before long, however, they returned and even dared an approach to the strange vessels. Twelve canoes of armed warriors headed by their chief. Donacona, started toward the strangers. When off some distance, ten lined up ready for action while the other two went directly to the Frenchmen. With the aid of two Gaspe Indians who had been with Cartier since his visit of the year before, the navigator was able to converse with the warriors and, after assurances of friendliness had been given Donacona, an amicable state of affairs was readily established.

The Juvenile Instructor's Jubilee.

Sentiments from Stake Superintendents.

I also am in my jubilee year. So I feel that at least two great events came to pass in the year 1866. Success to our splendid magazine.—James L. Dunford, Bear Lake.

The achievements for good, that have marked the fifty years of the Juvenile's existence, have far exceeded its founder's fondest hopes.—M. E. Andrus, Bear River.

Sunday School work should continue to grow stronger for there are none other than children more grateful for kindness nor any reward as great as for giving from the heart.—H. A. Christiansen, Beaver.

The members of the Sunday School Board of the Bingham Stake are grateful for the privilege of expressing our appreciation for the Juvenile Instructor,—our magazine. Without it we could not get along: it has been a source of great help to us and the Sunday School workers with whom we are associated. We are glad for the success of its Jubilee Year, and pray to God to bless it and those associated with it, with continued success.—C. E. Dinwoodey, Bingham.

Words fail me to express my appreciation of the Juvenile Instructor. It is indispensable to the youth of Zion. May its sphere of usefulness increase.—Lysander C. Pond, Boise.

The Juvenile Instructor has become indispensable in our Stake. Its worth to Sunday School workers cannot be measured. Each number brings an added blessing.—George Ritchie, Cassia.

It would be impossible to measure the good accomplished by The Juvenile Instructor. It is one of the most potent agents in the cause of truth.—D. P. Brockbank, Cottonwood.

May each succeeding birthday find you still faithfully working in the Master's vineyard, bringing sunshine, peace, and joy to our Father's children.— JOHN REEVE, Deseret.

> A kindly mission yours, Stone on stone you grew, Building 'round young and old A sweet wall of protection against wrong.

May heaven help thee to build upward still.—J. P. Rudy, Duchesne.

Of all factors in bringing our Sunday School work and system to its present high standard of excellence, the Juvenile Instructor has been the most potent —W. T. Atkin, Ensign.

The Juvenile Instructor, after fifty years of splendid service to the youth of Israel, is still young, and its contents like the water from a pure spring,—always refreshing.—C. V. Hansen, Fremont.

The Juvenile Instructor has "made good;" should be in every home in the Church; to Sunday School workers and pupils it is indispensable.—HYRUM J. HANSON, Malad.

The Juvenile, since its first publication, has been a leading light to direct the way of those who follow its teachings to a higher life; we hail the Jubilee Year.—Geo. E. Bench, South Sanpete

Why we believe and boost the Juvenile Instructor: Its mission is truth; its fruits is righteousness. The youthful followers of its truths partake of its fruits long past their "jubilee" year.—A. M. Davis, Maricopa.

Good always, the Juvenile Instructor in its Jubilee Year is better and of greater value to Sunday School workers and the home than ever before.—LARS JENSON, Millard.

The Juvenile Instructor is a blessing in my home. May its circulation continue to increase until every home is blessed by its regular visit.—J. N. Hunt, Moapa.

The perfume of the violet is invisible, but helpful and inspiring; so also the influence of the Juvenile Instructor. May its usefulness increase to meet the demands of the future.—D. T. Lewis, Nebo.

"Our Juvenile:"

Fifty years! God bless its youth;
Fifty more—in "The Cause of Truth."
—JAMES W. BLAIN, North Sanpete.

The Juvenile Instructor has been a great aid to our Sunday School people in inspiring spirituality, a desire to serve God, and to better their fellow men.— Thos. M. Irvine, North Weber.

The Juvenile will have my hearty support and I wish the magazine greater success and a wider circulation than it has ever had before.—David Kinghorn, Rigby.

If we could only count the hearts our Juvenile has reached and the lives it has shaped, during the last fifty years, what a Jubilee!—PIONEER STAKE SUPERINTENDENCY.

It would be astounding if all the good accomplished in its fifty years of existence could be computed. Its great avenue of efficiency seems to be its accessibility to so many people.—Jas. A. Holman, San Luis.

I am a Pioneer missionary and my jubilee year has been a comfort and a pleasure to me. If you love me subscribe for me, that I may continue in the mission field. I am the Juvenile.—James Oler, Shelley.

The Juvenile, like a good book, is a true friend in the home; inspirational to all who read it; to the Sunday School teacher indispensable.—D. H. Major, South Davis.

The Juvenile Instructor is of inestimable value to teacher, missionary and member alike, in the promotion of knowledge, morals and faith in the gospel.—G. E. Miles, St. George.

The Juvenile Instructor has filled the measure for which it was designed: the education and advancement of the young. It has been of untold value to me in Sunday School work, and in many other ways.—Edward C. Phillips, St. Joseph.

We consider the Juvenile Instructor an absolute necessity and look forward to the day when it may be found in every home in the St. Johns Stake.—MARINUS CHRISTENSEN, St. Johns.

Your "Jubilee Crown" is the appreciation of Zion with diadems of love from the hearts of a hundred thousand Sunday School children.—O. F. Ursentich, Taylor.

The Jubilee Year of the Juvenile Instructor finds that publication a greater aid to Sunday School workers than at any other period of its history.—Jacob H. Trayner, Union.

The Juvenile Instructor, half a hundred years old, wears a crown of glory made of heart throbs arising from thousands of homes throughout Zion.—WM. J. Snow, Utah.

Our Juvenile: A worthy guide and source of inspiration; a great factor in making our Sunday Schools a success; fills a needed place.—James Johnson, Wasatch.

I have been a constant reader of the Juvenile for a number of years and always look forward to its monthly arrival with pleasure. I consider the editorals of each issue worth the price of a year's subscription.—Ernest G. Burdett. Woodruff.

The Juvenile has had an influence for good upon my life. My father, George Goddard, was a subscriber from the beginning. It should be in every home.—B. H. GODDARD, Weber.

During your life of fifty years you have been guided by motives as pure as heaven.—Geo. W. Stephens, Young.

December.

By Ida Stewart Peay.

O December, sweet December, Month of Christ's nativity! Do I, as I ought, remember What you gave humanity?

Ah, fair each year with festive cheer You come again and fill our hearts With will to help the lone and drear. December, 'tis your well-thought plan To bring us peace, good will toward man There is no other time of year When Christ Himself seems half so near.

Stories by Students.

Baby's Christmas Gift.*

"Glad to see you home again, dear; glad that it's Saturday night, so that you can rest tomorrow; and goodness knows, your week's wages will be welcome. What with the grocery bill, the coal bill, and no flour in the house, it will take every cent to straighten things out for the blessed Sabbath. So, 'stand and deliver,' as the highwayman says, 'or I'll blow out your brains.'"

At which climax Dolly Cobb threw one arm around her husband's neck, and reached into his pocket for his

purse with the other.

On pulling it out and finding it empty, she made an effort to carry out her threat, first by kissing him, then by blowing on his forehead, which was as near as she could get to his brains.

"There, now, will you tell me what

has become of the money?"

John Cobb, who had been much amused by his wife's playfulness, now produced a good-sized package and set it on the table.

"I've paid the rent, the coal bill, the grocery bill, and ordered flour, potatoes, and other stuff enough for a week to come, and had only fifty cents left. Jim Cragon wanted me to go down to Riley's, and I guess I'd have been there all right till midnight; but just as we was passing Wells Fargo's, they were knocking down unclaimed parcels. Well, I blowed in my last cent for this package. Now, let's see what we've got."

Dolly brought the scissors and

snipped off the twine.

"It's got a mighty homely look to it," she said, quickly unrolling the brown paper.

*From Prof. N. L. Nelson's English Classes. Dictated by the teacher as an illustration of story development. Germ idea: Buying an express package at an auction sale. Students were requested to spell, punctuate and paragraph the dictation.

"An old, home-made quilt!" and she laughed heartily at her husband's look of disappointment.

"Heck, I wish I'd gone with Jim in

stead."

"Don't be sorry, Jack. Surely it is enough reward—isn't it, dear?—that I am so glad. I would rather you had given your whole week's wages for this bundle than have you go to Riley's."

"You're right, little girl," said John, folding her in his arms. "You are always right. If it hadn't been for you, I suppose I'd have gone the same road

as Mikey."

"I was thinking of him, too," said Dolly. I can't help remembering that he and I were playmates back on the 'ould sod,'"

They were both silent for awhile.

"You did as much in trying to save him as me. Suppose he had straightened up and I had fallen."

For answer, Dolly nestled more

closely to her husband.

"But you didn't fall, dear, and you

won't, will you?''

"Never!" said the man, "as long as I have you. But let's unroll my pur-

chase and see what it's like."

To their surprise and delight, the old quilt was merely a wrapper to protect a splendid comforter, new, beautiful, and evidently not yet used. Beneath the last fold lay a sealed letter, addressed in a hand so feeble and shaky that they could not make out what it was.

"Open it," said John.
This is what Dolly read:

"My darlin' Boy,

"When this bundle reaches you in far-off America, your mother will be in her grave."

Dolly stopped reading to observe that the letter had been stained with tears

"It is now ten years since you and the dear Mauvourneen sailed away, and I have never ceased to ask the good Lord that you might learn to love each other, and be married, as you

used to be in play.

"Few and precious are the letters you have sent your old mother, and I haven't heard at all, at all, for three years; but oh, I have feared the drink that took away your father, when you was but a babe.

"Darlin', when you look on this quilt, remember it has taken your mother ten years to finish it, and every stitch has been made with a blessing and a prayer for you and Mavourneen. The dear, bonnie lassie! If you could only live to be worthy of her!"

Dolly stopped reading again: She was weeping. John took the letter

and finished it.

"The quilt, you see, is not one quilt, but four. Read the story in each quarter of it, and I am not afraid that you will ever forget,

"Your loving mother,

Nancy McCoy."

"Why, Dolly!" exclaimed John,

"that was Mikey's mother."

"Yes," said Dolly, wiping her eyes, "I guessed it before I had read three lines. If Mikey were only here now, to get this message! It comes like a voice from heaven."

They turned the letter over, and there, in the same feeble hand, was a

postscript:

"P. S. If Dolly and you are married, give this quilt to her as my wedding present. Tell her to use it till the angels bring her first baby. Then it is to be Grandma's Christmas present to the wee one in the cradle. Let Dolly cut it into four little comforters; and may every child the good Lord sends to you and her, learn the history that I have stitched into these coverlets."

The eyes of both husband and wife instinctively moved toward the quilt, without stopping to finish the post-script. In order that they might better judge of the history to which the letter referred. Dolly spread out the coverlet on the bed. That it had taken a very long time to complete,

was evident by the fineness of the needle-work and the pains-taking nature of the artistic designs upon its surface.

In the lower left quarter, was an interior scene, representing a rude stone room, with a blazing hearth, and beside it a curly-headed youngster playing with a shaggy-looking dog.

Dolly uttered a cry of delight.

"That was Mikey, as I first remember him, and the dog is Towser. Both are wonderfully life-like."

Behind a spinning-wheel, on the right side of the hearth, sat a pleasant-faced little woman in a white cap. She has stopped spinning, and is smiling at the two play-fellows before the fire.

Dolly wept again, as her eye wandered to familiar objects in the rude little hut, now flooded with the light and warmth of a true Irish home.

In the quarter of the quilt just above, the boy has evidently grown to a youth. He is gaily dressed in red trousers which button at the knee, a blue coat, a yellow waist-coat, and his laughing face and black, wavy curls are surmounted by a jaunty, three-cornered green hat with a purple plume.

He is not alone, for walking beside him is a demure little maiden in pretty buckled shoes, dainty yellow stockings, a frock, picturesque in color, a crimson cape lightly flung over her shoulders, and a wide-brimmed hat with streaming ribbons. They are moving down a path flanked on each side by trees, and under them grassy lawns heaving here and there with graves; the latter marked with head-stones and monuments indicating that all degrees of poverty and wealth plant their precious hopes together in this common resurrection garden.

Behind them in the background is a little red church, the spire of which ends in a golden cross. They have evidently been to confessional; for in the doorway stands the parish priest waying his benediction after them.

"It doesn't take much of a guesser

to tell that this happy pair are you and Mikey," said John, with a touch

of jealousy in his voice.

"You are right," confessed Dolly. "It was the proudest day in my life—the day of our confirmation in the church."

"The next picture is where you and Mikey sailed for America," said John, examining the lower right hand quar-

ter of the quilt.

There, sure enough, on a blue background of crested waves, rode a stately sailing vessel with four masts spread in full sail, and bellying seaward to the freshening of the breeze. From the top-mast floats a flagplainly the Stars and Stripes. Two figures, that of a young man and a young woman, are leaning over the railing, waving white handkerchiefs to some one on the shore.

"How did you feel that June morning on leaving the old home?" asked

John.

"I cried," said Dolly; "for Mrs. McCoy had been like a mother to me. But Mike was full of enthusiasm for the new world we were going to. He was fully resolved that his mother should join us within six months."

"Alas, poor Mike!" said John. "And didn't he ever get enough money to-

gether to fulfill his promise?"

"No," said Dolly sadly. "Riley's saloon took it faster than he earned it, and then at last it took him."

"What a pity!" exclaimed the man; "for see what a vision of happiness this angel mother had for her son and

vou!"

There before them, in the fourth panel, was the picture of a charming rural home—a white frame cottage, surrounded by trees, such as the patient artist must have seen in some American magazine that had been mailed to her.

On the portico, stand the same two figures, the maiden reaching out her welcoming arms to a pretty infant which a stork is carrying, swung in a napkin.

It was a touch of quaint, kindly Irish humor, the only amusing suggestion in the whole pictorial history, and it went to their hearts.

"I feel like a guilty intruder upon a

heavenly scene," said John.

Dolly was blushing. They had been married three years, but as yet this famous bird had not nested on their roof. To hide her confusion, Dolly turned again to the postcript which closed as follows:

"Something, my boy, makes me fear that you will not live to get this message from your mother. It is then my dying wish that the quilt shall go to the little girl left on our doorstep, twenty-five years ago. She must now be a wife—God bless her!—and perhaps a mother. May my gift and my blessing come to cheer and warm her home!"

That night the precious quilt was folded and stowed away in the bottom of the family chest, for Dolly felt the gift too sacred a one to be made use of for ordinary occasions.

* * * * *

It is Christmas eve, three years later. Perhaps no other event than that of the quilt, could so have stirred John Cobb's ambition to make of himself a man worthy of Dolly, and to realize Mrs. McCoy's vision as to the kind of home she ought to have.

Shortly after the dying message from Ireland reached them, John and his wife took a week's vacation with a view to selecting a home. Five miles up the Hudson they found the ideal pictured on the quilt—a white frame cottage surrounded by trees, grass and flowers.

A sign-board indicated that the property was for sale at fifteen hundred dollars.

John, who was a brick-mason with prospects of steady work before him, called on the real estate firm, and found that he could pay for the house by monthly installments; the condition, as in most such business arrangements being that if he should fail in

any three of these payments, the house would revert to the firm, and he would lose all that he had paid.

On this particular evening, the snow-flakes are whirling among the trees. Car after car of Christmas shoppers are passing by, loaded with packages for happy rural homes; for these pasengers are people like John and his wife, who work in the great city, and take the trolley every night to quiet homes in the country.

Sleigh-bells are jingling in sweet discord along every lane. A group of warmly-clad youngsters, who have been coasting all day down a neighboring hill, are drawing their sleds homeward in the gloaming, with much noisy chatter and laughter.

John and Dolly ought to be supremely happy; for the stork came to their little home three months ago, and Dolly is just now engaged in preparing little Mike for his warm crib. She lingers with many a playful squeeze and kiss of the little pink body; and the baby coos, as if it were animated by that heaven-guided bird which brought to Noah the olive branch of peace.

But John sits by the window, sad and glum. He has been out of work for over a month. The extra cost that came to the home with baby Mike, prevented the payment of two monthly installments; and today he has received notice that the time limit is up. He will be given three days' grace to make good; if he fails, he must forfeit eight hundred dollars already paid toward the home.

People passing by note, in contrast with the general spirit of rejoicing, that the little home is in darkness.

"Too bad," said one smartly-dressed business man; "but we had to cut him off. His light bill was one month in arrears."

"Couldn't vou have waited at least till after Christmas?" asked his companion.

"To be sure," replied the first speak-

er, "but, you know, business never makes any allowance for sentiment."

The two men stopped at the little cross-road grocery; and while the second speaker gave orders for a well-filled basket, the first became busy with the 'phone. Both were evidently deeply engrossed in providing Christmas cheer for their loved ones.

Meanwhile, back in the little home, Dolly is completing baby's preparation for bed by means of the feeble glow of the kitchen stove, and at the same time trying to cheer and comfort her husband.

"Baby's Christmas gift at least is provided for," said she: "and as for the other members of the family, why, Jack, I have you, and you have me! What more could we ask for?"

John can stand the strain no longer, and breaks down with a sob.

"Don't worry, dear, about the house. Something tells me we shall not lose it. Call it woman's intuition, if you like, but you see if I'm not right."

"I wish, though, we had light enough to hem baby's coverlets," she added, a moment later. "But they can wait till morning."

As if in answer to her wish, the house was suddenly flooded with light, every bulb glowing as though eager to make up for lost time.

"See," said Dolly, "some one has been thinking about us."

Then came a hurried knock at the kitchen door; but when Dolly opened it, she found only a large basket filled with provisions. Inside a box of holly was a card inscribed, "Merry Christmas."

Next, a heavy wagon stopped at the little front gate, and soon they saw the grimy driver unload several sacks of coal, which he proceeded to carry into the little bin behind the house.

"Nothing could be more welcome, Bronson: for the last shovelful is in the stove: but I can't pay for it now."

"Don't mention it, John," said the big-hearted coal-heaver. "Mready settled for—mum's the word." And he was gone with a "Merry Christ-. mas" shouted through the window at Dolly.

John's heart was now too full for ntterance; and donning his overcoat, he took a walk for an hour to think the situation over.

When he returned, he found the parlor hearth aglow, and before it sat Dolly, in a charming gown, which she had not worn since she was a girl. On her lap lay the wonderful quilt, and on a little table at her side was her workbasket.

"I didn't want to begin opening Mother McCoy's gift, until you were here. See how neatly she has basted these coverlets together!"

Carefully Dolly snipped the threads for three inches; and when she pulled the delicate fabrics apart, both she and her husband uttered an exclamation of surprise and delight; for there, exposed to view was a new, crisp ten-dollar bill.

The surprise was repeated at every three inches, both length-wise and cross-wise of the quilt; and when the bills were all piled up, John counted one thousand dollars!

"A hundred dollars each year, for ten years! Think how the dear woman must have worked and saved!"

But Dolly could answer only by hiding her tearful but happy face in the soft folds of baby's Christmas present.

"Hello," said John, "what's this?"
Attached to one of the bills was a little strip of paper bearing the words:

"A Merry Christmas, from Mother."

The Spirit of Christmas.

By Coral Jakeman Black.

Did you meet the Spirit of Christmas
As you came down the street?
The merry Truant has run away
On sprightly and willing feet.
He carries a bag of Christmas Cheer,
The queerest in all the land,
Of love and kindness and children's toys
All mixed by a knowing hand.

The dear old Rogue, like Robin Hood,
Loves best the weak and poor;
From the rich he asks a tiny toll
Which he carries from door to door.
Wherever he visits he leaves a tithe
Which grows like the "widow's oil;"
The most he gives the more he has,
"Till it reaches one and all.

Oh ho! You Spirit of Christmas
Come hither and heed my call;
I wish to know where you have been
And if you've remembered all;
To be sure that no one is hiding
Beneath a ragged vest
An aching heart that you can cheer
E'er you seek your well earned rest.

Did you visit the lonely widow,
And her babies every one?
Did you think of the poor man's children
And her with the crippled son?
Did you find the homes that Santa missed?
For it's very strange but true
That he often visits the rich man's house
And leaves the poor for you.

Did you carry warm shoes and stockings
For little aching feet?
Did you give of your nuts and candies?
Children do crave something sweet.
I hope you left plenty of apples;
And did not forget a toy,
A baby doll, a knife or sled.
As I wished for when a boy.

Did you visit the fallen woman
Who weeps for her childhood fair?
Did you seek the hardened convict
Who toils in the wintry air?
Go visit them beautiful Spirit
And give of your love so true,
For Jesus, of "many sorrows,"
He loved the sinner too.

O beautiful Spirit of Christmas, You with an Angel's face Whose visage is bright and radiant With Heavenly joy and Grace, Go scatter these deeds of kindness As lavishly as you can, For this is the Christ-Child's birthday And these are his gifts to man.



The Bethlehem Partner.

By Elizabeth Flint Wade.

Little Ward Lawrence was the "star singer" in the little-folks' department of the Bethany Sunday School. Sunday after Sunday his clear sweet voice could be heard high above the rest, for he loved to sing just as the birds do, for the sake of singing. leved the Christmas hymns better than all the rest, so he was glad when it came December and they began to practice the Christmas exercises. One of the new hymns this Christmas was all about Bethlehem, and Ward thought it was fine. He specially liked the chorus:

"Good News! Good News from Bethle-

Sound it o'er dale and hill!

Peace on the earth! Peace on the earth! And to all men, Good Will!"

The hymn had a ringing tune and Ward sang it as loud as he could.

Now the Bethanv Sunday School had a mission-school in the poor part of the city, and this year the Christmas exercises at the Bethany Sunday School were to be repeated sometime in Christmas week at the mission for the pleasure of the poor children. As Ward was the "star singer" and loved to sing he was to sing one of the hymns all alone, and he chose the song about Bethlehem.

Ward's teacher had been telling her

class what the spirit of Christmas meant—that it was to do things for those who were poor and had hard times, and not just to give presents to those one loved. Ward asked many questions about doing things for poor people and the teacher said she thought it would be nice for each one of the class to find a poor little boy, and do something for him, and they all promised her they would try.

Ward generally rode down town with his father every morning when he went to business, and came home alone. The next morning, on their way he told him what the teacher had said about helping a poor little boy, and that

he would like to do it.

"That's a good idea," said Lawrence, "and here's fifty cents for you so that you can."

"Where do you think I can find one,

Papa?" asked Ward.

They were getting off the car, and Mr. Lawrence pointed to a very ragged and diminutive newsboy selling papers on the opposite side of the street.

"There's your poor little boy," said

he. "Run and speak to him."

Ward looked at the small boy, then ran across the street and called to him. "Don't you want me to help you?"

"Want to go into the biz niz?" asked the little fellow. "Well, yes, you might come along. I ain't got any parder an' I'd like one."

Ward took out the fifty cents his

father had given him.

"I can't help this morning," he said, "but here's fifty cents. You get that worth of papers and I'll come tomorrow and help sell. Where do you live and what is your name?"

"I don't live nowhere," said the boy. "I just stavs where I can. Last night I had a good warm bed in a barrel of ashes. I heard a lady say I was a wafunstray. I don't know what 'tis but



"NEWS! NEWS! HERE'S YER NEWS!"

I reckon 'tisn't anything nice. name's Jimmy! I'll be on this corner at eight o'clock."

And then he stood looking after the well-dressed laddie who had trusted him with fifty cents!

That night at dinner Ward's father asked if he helped the poor boy.

"No, but I'm going to tomorrow," Ward answered. "He said he was a wafunstray. What is a wafunstray,

Papa?"

"A waif and stray, you mean," said Mr. Lawrence. "A waif is someone without a home or any person to take care of him. I guess vou've got the right boy."

The day before Christmas is a busy one. There are so many "last things" to be done that no one thinks of anyone else, so it is not strange that Mr. Lawrence didn't notice that Ward came to breakfast in his rough playsuit and his shabby shoes. He was ready with his overcoat and cap long before his father was through breakfast. He feared Jimmy would be waiting for him; and sure enough when he left the car there the newsboy was, on the corner, with his big bundle of

"You must call out something that's in the papers, so folks will want to Lny," said Jimmy, welcoming Ward and giving him a lot of the papers. "Like this, you know. 'Here ye are! News! News! all 'bout the big fire! Twenty killed! Child burned alive! News! News! Here's ver News!"

A man stopped and bought a paper, and then Jimmy told Ward to go over on the other corner and call his papers. Ward tried to call out as Jimmy did. but it seemed so dreadful to tell of folks being burned to death that he just called, "News! News! here's your News! one cent!" But none stopped to buv.

After a few minutes Jimmy came across the street.

"Say, pardner," said he, "I guess the reason you don't sell papers is 'cause your togs is too fine. Rags helps ye to sell papers! Look at mine!"

Ward did look at Jimmy's rags. Then he took his knife out of his pocket, sat down on the curb and due little holes in the knees of his trousers with the point of his knife, then tore them larger with his fingers. He was so pleased with the result that he did the same thing with his stockings, and with his coat, and even cut the tip from one of his shoes. He ended by taking off his overcoat and putting it on Jimmy who found it warm though a

bit too large.

But even Ward's rags didn't sell his papers, and Jimmy came over to him again. "Sing up! sing up!" said he. "There won't nobody buy 'less you sing up!"

"Sing up!" Was that what he must do? Why, of course, he could sing.



WARD'S RAGS DIDN'T SELL HIS PAPERS.

and Ward waved a paper aloft and began to sing.

"Good News! Good News from Bethlehem! Sound it o'er dale and hill!"

His clear voice rang out on the frosty air, and people stopped to listen, and then to buy his papers. Excited by his success he sang louder and louder, and the more he sang the more papers he sold. Everybody, almost, that went along stopped to buy a paper. "Say, Lawson, come over!" called one man to another, laughing. "Here's news from Bethlehem!"

Gee! but you kin sing," exclaimed Jimmy coming across to give Ward more papers. "But, say, I didn't know there was any good news from Beth'lum in the papers. I'll holler it too!"

With Jimmy calling, and Ward singing, and men laughing, presently the "Christmas newsboys" had sold out their stock.

They ran off and sat down in a sheltered corner to count their money.

"Twenty, thirty, forty, fifty," went on Ward who was counting. "Oh, Jimmy, there are two dollars and fifty cents! Take it. I'm awful glad I've helped you!" And crowding all the change into Jimmy's hands he ran to catch a car for home.

"Come back tomorrow pardner!" called Jimmy; but Christmas day came and no partner, nor did he come the next day after. So Jimmy rolled up his partner's share of the money in a piece of paper and tucked it in his deepest pocket to keep until he should come round.

Now Jimmy went to the Bethany mission-school and he was there bright and early at the Christmas entertainment. He had never seen a Christmas Tree. He had dreamed of how beautiful it was going to be, but he was not prepared for so wonderful a sight as he saw when he opened the door of the mission rooms. Such a dazzling tree all lighted with candles from top to bottom and covered with shining balls and hearts and stars, and the boughs bending with curious packages that might hold almost anything a boy would like.

Before the gifts were taken from the tree the Bethany Sunday School gave the programme they had had at their



WARD AND JIMMY WENT INTO A CORNER TO COUNT THEIR MONEY.

own entertainment. There was singing, and playing, and speaking pieces, and by and by the superintendent said, "We will close with a solo by our 'star singer.'"

As the superintendent finished speaking, a little boy dressed in a black velvet suit came to the edge of the platform. He had soft curly hair and his eyes were blue and sparkling. He began his song. He sang a verse, then with all the power of his clear voice struck into the ringing chorus:

"Good News! Good News from Bethlehem!" But he had sung only this one line when there was a noise in the rear of the room. A little ragged boy, wearing a very good overcoat several sizes too large for him, scrambled down from his seat and ran forward crying out, "Oh, it's my Beth'lum pardner, my Beth'lum pardner!"

Up he ran to the platform, and caught hold of Ward's hand. "Oh. pardner," cried he, "I've got yer money an' here 'tis!" Diving his hand down into his pocket he drew out the little clumsy package of change.

Of course the singing had stopped; but now the superintendent came forward and, after a question or two, holding Jimmy by the hand, Ward finished his solo, and when he came to the last verse all the children rose and sang the beautiful chorus with him.

While the presents were being distributed the superintendent found out from Jimmy how Ward had been his partner for one day and also found out a great deal about Jimmy himself. After the distribution he took Ward by one hand and Jimmy by the other and standing on the platform with them he told the Sunday School all that he had learned about the newspaper partnership.

And what do you think the Bethany Sunday School did when it heard the story? Why, it adopted Jimmy right then and there, for it had a fund which could be used for kind deeds. Jimmy is now Mr. Lawrence's office boy mornings, and goes to school every afternoon; and he says it was a good day for him when he met his "Beth'lum

pardner."

Jimmy can't sing, but he is generally whistling the chorus of Ward's Christmas hymn.

The Little Christmas Doll.

By J. L. Glover.

The big toy shop was brightly lighted and shining with all manner of gay colors and beautiful toys, to tempt the people who were out for their last shopping before Christmas. The large glass windows were filled with toys of every sort, under the brilliant lights. In one window, hanging just where she could be best seen from the pavement outside, was a little rosy-cheeked, golden-haired doll, all dressed in white and silver spangles and rose-colored ribbons.

Such a pretty little doll! It seemed as if some little girl would have bought her the very minute she was taken out of her box and hung in the window; but there she had hung all day, looking out into the street with big, blue staring eyes.

"Dear me! I am tired of this window. I wish some little girl would come and buy me! I want a mama, and a home, and to hang on somebody's Christmas Tree, and be taken down and put into my mama's arms, and hugged and kissed. I want to make some little girl happy because it's Christmas."

But the hours passed, and thought many of the other toys were bought, and even some of the dolls at the table went away to homes of their own, the little golden-haired doll hung there still, smiling with her bright blue eyes at every little girl who passed the window.

And now it was Christmas Eve. Soon it would be too late. The street was white with snow that glistened in the light from the windows. The gay crowd moved up and down, laughing and bringing gifts, but still the little doll hung there, and smiled in vain.

At last two persons stopped before the window and looked anxiously in. One was a woman, poor and careworn, and beside her was a little girl with a pale, eager face.

"Oh, Mother, what lovely things!"

she said.

The little doll listened for the next words. The mother looked down at the child, and her sad face brightened a little.

"Choose, then, my Gretchen. We have not much, but you have been a good child, and you deserve a little present. Choose something in this window."

The child's breath came quickly, her little pale face glowed. She glanced from one thing to another, and her choice was soon made.

"Oh, Mother dear! if I may, I should like that little doll. See! Is she not a darling with her yellow hair and her blue eyes? And such a beautiful dress! See, she is smiling! I believe she hears us, and is glad I want her!"

They went in, and soon the shopman had taken down the doll, and put her into Gretchen's hands, with a kind



"If I May, I Should Like to Have That Little Doll."

word and a smile, because it was Christmas. And presently they were hurrying through the crowd, with

happy hearts.

They reached their home—a great, crowded tenement, where many people lived, and where Christmas did not come. The little dol! wondered to find herself in so strange a home; but she was content in Gretchen's arms. But as they mounted the stairs, they heard moans from one room, and Gretchen paused.

"It is little Lotta, mother. She is

suffering tonight. Let me go and show her my pretty doll. It will help her to forget the pain."

She pushed open the door, and there on a poor cot, lay a little white-faced,

weary child, crying.

"Oh, Gretchen!" she cried. "It is Christmas Eve, but Kris Kringle will not come here—he never does. He cannot find the way. And I am so tired, and my knee hurts so!"

"Look, Lotta!" said Gretchen, standing beside her. "See what Kris Kringle has brought mc!" she was

going to say, but the child's face lighted joyously, and she stretched out her hands crying:

"Oh, Gretchen! For me? Now I shall not be lonely. I sha'n't mind the cold and the pain, with my dearest little doll to keep me company!"

And she clasped the doll and kissed its cheeks and lips—so much more rosy than her own—touched the rose and silver dress, held it close, and then held it off again to gaze at it in a transport of delight.

"Oh, mother! Lotta thought I had bought it for her, and she was so pleased I could not tell her it was my dolly. She is so sick, and it will make her Christmas happy. You must not mind, mother dear.

Her mother kissed her tenderly.

"Dear little daughter," she said; "you are a precious blessing!"

If the little doll could have spoken, she would certainly have cried out in dismay at being so quickly parted from



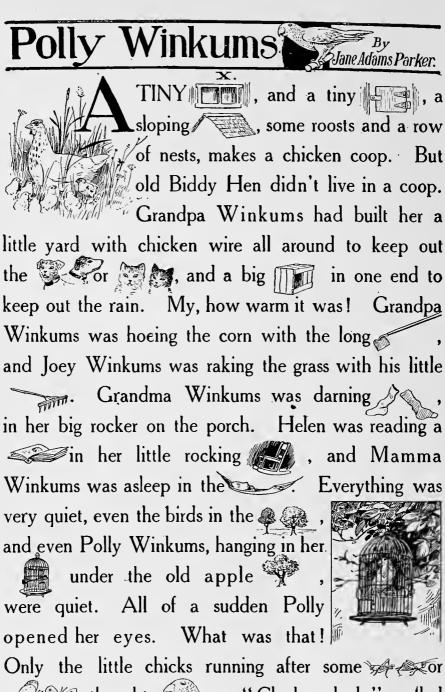
THE LITTLE DOLL HAD HER WISH.

"Oh, is she really mine?" she asked. "Really yours," answered Gretchen quietly; and she stooped and kissed first Lotta and then the little doll, and adding, "and a very happy Christmas to you, Lotta dear," she went away, out of the room, and up another long flight of stairs to her own home—a poor, but clean and tidy room.

Her mother was sewing busily. She looked surprised as Gretchen came in. "Why, where is your new doll? Did you lend her to Lotta?"

the new mama. But when she found herself hugged and kissed, and tenderly laid to sleep by Lotta's side, she began to feel better, and Lotta was sure she smiled at her when she closed her eyes.

Gretchen, too, fell asleep with a smile on her lips, and dreamed that the Christ Child hovered near her with a kind smile, and she was very happy. So the little Christmas doll had her wish, and made two little girls happy.



Only the little chicks running after some for thought "Cluck, cluck," called old Mrs. Biddy. "Come back little chicks, and I'll

scratch you a worm with my sharp claws." And there, coming on softest kitty toes, was a big Tom

My, how the baby chicks did run then --- but oh, dear! they couldn't find the little round hole to get under the ...

"Cluck, cluck," cried poor Biddy, ruffling up her . "Help!
Thief!" cried . On, on came

the , his big shining, oh, so green. Then Polly took her long bill and opened the little green of her Down she flew on old Tom's . She pecked at his , and she pecked out his hair, and all the time she cried "Thief! thief!" Down went Grandma Winkums's stockings, and down went Helen's ; down went Joey's

and Grandpa Winkums's and out in the yard they ran to see what was the matter. "Ho-ho-ho!" laughed Grandpa Winkums, as he took off of Tom's "You're a good, good Polly," petted Grand-



ma Winkums. "You shall have a nice sweet "And the biggest lump of sugar in the bowl," said Joey.



Gravity Wins.

"Where's your little brother?"

"He hurt himself."

"How?"

"We were seeing who could lean out of the window the farthest, and he won.'

Simplified.

"Are you a native of this place?" asked a traveler in Kentucky, of a colored resident.

'Am I what?" said the puzzled black. "I say, are you a native here?"

While the man was still hesitating over his answer, his wife came to the door.

"Ain't yo' got no sense, Sambo," she exclaimed. "The gen'l'man means was yo' livin' heah when yo' was born, or was yo' born before yo' began livin' heah. Now, answer the gen'l'man!"

A Cruel Blow.

"I see you have your arm in a sling," said the inquisitive passenger. "Broken, isn't it?"

"Yes, sir," responded the other pass-

enger.

'Meet with an accident?"

"No; broke it while trying to pat myself on the back.'

"Great Scott! What for?"

"For minding my own business."-Ram's Horn.

Perfect Safety.

Mining-Stock Promoter: "Where can I hide? The police are coming!"

Chief Clerk: "Get into the card-index case. I defy any one to find anything in there."-Judge.

He Would Conquer.

Client: "Didn't you make a mistake going into the law instead of into the army?"

Lawyer: "Why?" Client: "By the way you charge, there would be little left of the enemy.'

A Reasonable Excuse.

Smith was summoned as a witness in an aggravated case of assault and battery, and frankly answered every question put to him by the lawyers. Finally the judge turned to the witness with a look of surprise.

"You mean to say, sir," he remarked severely, "that you saw the plaintiff pursued; that you saw him thrown to the ground and beaten with a piece of lead

pipe?"

"Yes, sir, your honor," was the calm re-

joinder of the witness.

"You saw all that," returned the judge with a show of indignation, "and never lifted a hand to help the unfortunate

"Well, sir," answered thought they was takin' pictures for the movies."

Late for the Eight-Eight.

So you don't like living in the country?" says I to ex-Chief of Police Jim Jones. "What do you miss most since moving out of town, Jim?"

"Trains, my boy, trains."

A Good Boy.

Tommy's teacher had reported him as the best boy in her class, and consequently his mother felt justified in discussing with him that evening at supper the evil character of the other boys in the neighborhood.

"I wouldn't be with that Charlie Binks, if I were you, Tommy," said his mother.
"I was told this morning that he was seen sticking pins into his little dog. But I know you wouldn't do such a thing."

"No, mother," he answered, "of course

I wouldn't."

"But," broke in his father, "I heard that you were there at the time Charlie was sticking in the pins. You should have stopped him, my lad."

For a moment Tommy's face fell, but

he soon recovered himself.

"I couldn't stop him, father," he exclaimed. "You see, I was holding the dog."-Exchange.

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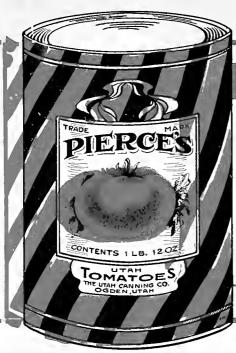
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